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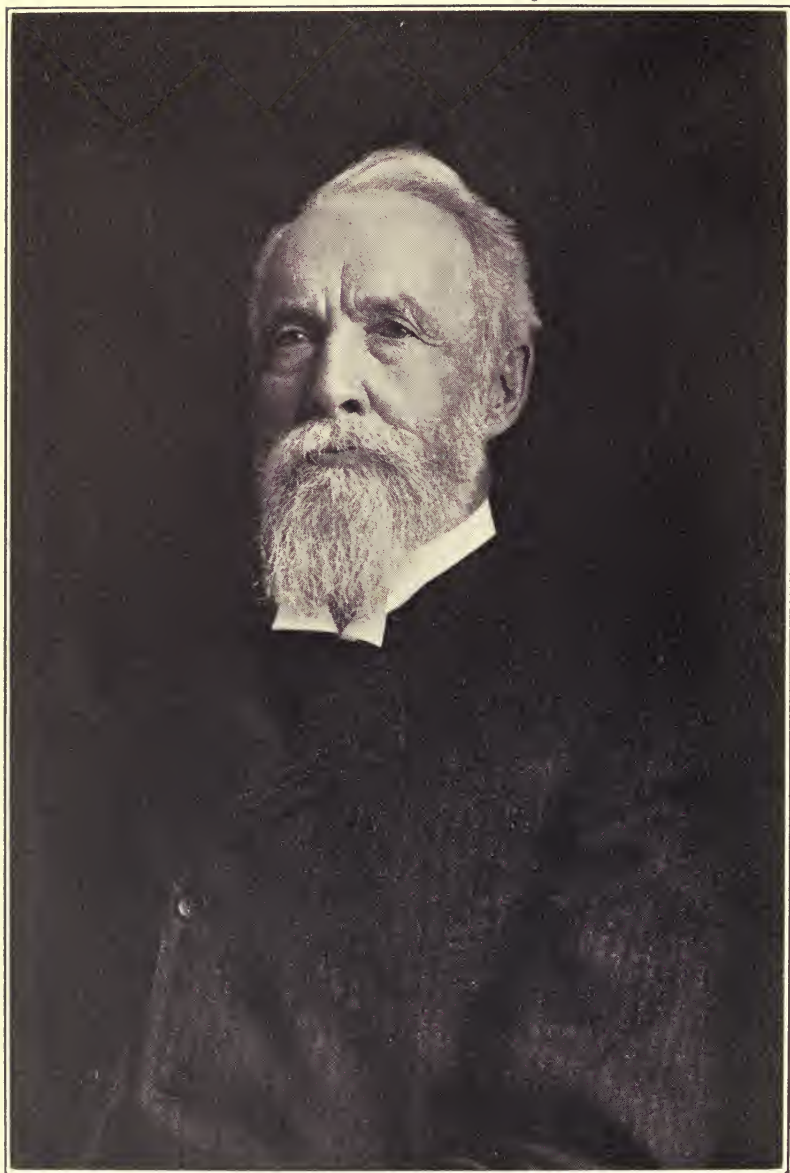


BAPTIST HISTORY  
OF  
THE NORTH PACIFIC COAST









Rev. J. C. Baker

BAPTIST HISTORY  
OF  
THE NORTH PACIFIC COAST  
WITH SPECIAL REFERENCE  
TO  
WESTERN WASHINGTON, BRITISH  
COLUMBIA, AND ALASKA

*By*

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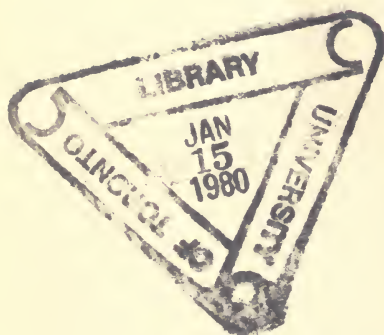
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## Dedication

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In Memory of the Pioneer  
Baptists of the North  
Pacific Coast





## PREFACE

IN introducing this volume to the Baptists of America there is little needed to be said. The author has undertaken the work:

*First.* Because of the importance of the field historically covered, which is second to no other in America, if in the world, in its material and religious possibilities.

*Secondly.* Because of the rapidity with which our denomination has grown to be a factor, which must be counted in every great movement for the betterment of mankind on the Pacific Coast, and to every part of the world to which it is tributary.

*Thirdly.* Because the history covers the most important period of its civic and religious development, namely, laying the foundations.

*Fourthly.* Because the eye and heart of the great Baptist brotherhood of America, five millions strong, are turned this way asking for the history of this important and far-reaching period of mission work.

*Fifthly.* Because for several years I have been solicited by a large number of the prominent members of the Northwest Baptist Convention to write its history, and officially appointed as its historical secretary to do so, with a consulting committee to aid me in the work. This committee has consisted, uniformly, of Rev. J. Cairns and Rev. S. W. Beaven, whose extensive personal experience in work on and knowledge of the whole field have rendered their services invaluable.

*Sixthly.* Because for a quarter of a century of the time covered by this history, and that its most important period, the author was closely and a large part of the time officially connected with the work over the whole field, standing shoulder to shoulder with these noble men and women of God who devoted the best years of their own lives to this Christly service, without whom it could not have been so highly honored of God, approved by the Spirit and the preeminence given to the Christ in whose service we all shared.

From many sources of prominence and influence all along the Pacific Coast, it has been impressed upon me that I should take up the work; that it was needful and the duty of some one to write it for permanent use and preservation I could but acknowledge. But I shrank from such an undertaking for two reasons: First, because Rev. C. H. Mattoon has spent years of time and large money in gathering Baptist annals covering the North Pacific Coast, which it was anticipated from year to year, would be published in a single volume, covering the whole field. I was anxious to have his annals thus published. I recommended it to the General Convention in

1886, as a member of the Historical Committee, and continuously thereafter I fully resolved to do nothing that would interfere therewith.

Meantime I was gathering and writing historical data, designing it to be supplemental to the publishing of Brother Mattoon's annals, and largely a volume of reminiscences. This I continued until 1905 when, under a publishing committee of the Oregon State Convention, Brother Mattoon and his stockholders brought out Volume I of his "Oregon Annals," and made provision for a second volume of his "Oregon Annals," bringing the Oregon history down to 1900, but making no provision for publishing the Washington and northern Idaho, British Columbia, and Alaska annals. I then made an effort to have consolidated all his unpublished annals in a second volume, so arranged as to be a companion of the first Oregon volume, so that the two would cover and sell together on the whole field. When this failed of accomplishment, I was urged to take up my work and issue a volume covering the early North Pacific Baptist history, and especially the full history of the Northwest Baptist Convention. This part of the historical narrative of the Northwest seemed now to be pressed upon me; but still I hesitated. The work was too great and the expense too heavy, I thought, for one of my age and means. But in April, 1907, I was informed that Brother Mattoon and his stockholders had decided to divide his annals into three parts, each covering a specified portion of the territory covered by his annals: one part assigned to Oregon; one to eastern Washington and northern Idaho; and the other to western Washington, British Columbia and Alaska, and that already the eastern Washington and northern Idaho annals had been contracted for by Rev. J. H. Beaven and Rev. A. M. Allyn to cover that field, and I was offered, by Brother Mattoon, the same terms to carry the annals for the western district. I submitted the proposition to the Historical Committee, and it was decided that it would be unwise for us to attempt to use the annals upon the terms proposed, and I was advised to take up the matter with Brother Mattoon for further consideration, which I did, resulting finally in a contract with Brother Mattoon and his stockholders, whereby his annals for the western district were turned over to me with the right of exclusive and unlimited use of the same in my volume, for which I have contracted to remunerate the grantor by paying Brother Mattoon a royalty of twenty-five cents per copy sold during his lifetime, the royalty to cease if he should die before the expiration of eight years from the date of issue.

The annals passed into my hands in November, 1907. I had already the main body of my work written, and it required months of time and labor to readjust my manuscript so as to weave the Mattoon annals into my history and give Brother Mattoon and his annals the setting I felt they so richly deserved in Baptist history on the North Pacific Coast. I felt sure also, that I could make a

more satisfactory historical work, both to myself and the denomination.

The annals had, in anticipation, been grafted into the mind of our people as important Baptist history of such a character as to leave a noticeable vacuum in the narrative if left out, which is now fully accounted for in this volume over his own signature.

Aside from quotations which appear in this volume, I have used the annals to verify statements, compare dates, and to especially obtain the early history of a large number of smaller and extinct churches. The history of most of the larger churches I had written before the annals were turned over to me.

The author is also indebted to Rev. D. J. Pierce, D. D., who assigned to me his memoirs and historical data for use in my history before his death. Also to Rev. S. W. Beaven, who had gathered much historical data, which he kindly put into my hands for use, and which have been a great service in rounding out a complete work.

How much the author is debtor to the greater Baptist brotherhood of the North Coast is beyond computation. For a quarter of a century their life of devotion and sacrifice was woven into my life, and I am writing it out that the memory of the Lord's own may be honored by their successors as worthy of a place in history beside those of a later period who are carrying forward the greater work made possible by the forecast and fidelity of the early pioneers. If any have escaped the author who should have been named, be sure that their names will appear in the higher records where their achievements will be illuminated with radiance from the divine Recorder.

To the pioneer of the Northwest. Phil. 1:3.

THE AUTHOR.



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## INTRODUCTION

ONE cannot write a history of the Northwest Baptist Convention without covering the early history of the Baptists in Oregon, northern Idaho, Washington, and British Columbia. The early life of the pioneer Baptists of the North Pacific Coast was so interwoven, their trials and struggles were an experience so completely shared in common, their aims and efforts were so united, their years of endeavor and sacrifice under a single organization were so fraternal, and they became so nearly one body in the Master's service, that when the time came to establish new organizations to widen their influence and increase their power at home and abroad in spreading the gospel, it seemed much like the breaking up of a family which had been reared together, whose life was bound by common ties of love, sympathy, interest, and purpose, and whose members were going out to bless the world with similar families, improved by providential circumstances demanding their activities, and by increase in responsibilities growing out of the rapidly increasing population and the marvelous development of material and commercial resources of the Northwest. The original Baptist Convention of the North Pacific Coast was the family out of which has grown the Baptist Convention of Oregon, the Baptist Convention of Eastern Washington and Northern Idaho, the Baptist Convention of British Columbia, and the Northwest Baptist Convention, whose history we are about to record.

There is a fascination gathering about the early history of Christian work and workers, since we inevitably connect them in our thoughts with the continued effort, and the constant enlargement of the superstructure rising upon the foundation they have laid. Christ said to his personal followers: "Other men labored, ye have entered into their labors." He often found it necessary to call the attention of his disciples to what the "other men" said and did, and to inspire their courage by a recital of what their predecessors had given, borne, and suffered for his name's sake. Paul found it necessary to shame the Corinthian Christians for following false apostles, practising heathen customs, and failing to keep the ordinances as they were committed to them, by a rehearsal of his own devotion to Christ and his sufferings for him, and by faithful teaching in their early history. The eleventh chapter of Hebrews has quickened and strengthened the faith of God's people in all past ages, and will have the same effect in all the ages to come. A prayerful reading of it will fan one's faith into a flame which will burn and spread wherever the Spirit leads to conquest of the world for Christ. The Chris-



tian world needs that other wonderful rehearsal of God's early dealings with his people in their troubles and wanderings, in their early captivity and sufferings, which is found in the One-hundred-and-fifth Psalm. Who can read it without being infused anew with the divine energy which brooks no failure and the God-given faith that no weapon formed against the church of Christ shall prosper? We need not only all this, but the history of our early Baptist pioneers in the Northwest also, to furnish something closer and more tangible to spur us on to the greater things to be accomplished in Christ's service because of the greater opportunities and larger means at our disposal to work out the purposes of God in putting us upon this field.

We should go back to the forties and read of the lives and faithful self-sacrifices for the Master and for the Baptist cause, of such men as Dea. David Lenox, who crossed the plains in 1843, bringing enough Baptists with him to organize in his house, in 1844, the first Baptist church on the Pacific Coast; of Henry Sewell, a member of the same party, who organized in the same house the first Baptist Sunday-school; of the Rev. Vincent Snelling, who preached the first Baptist sermon, baptized the first Baptist convert, and was the first pastor of this same first Baptist church organized on the Pacific Coast, namely, the West Union Baptist Church, located at Taulatin Plains in Washington County, Ore. We should read of the Rev. Ezra Fisher, pastor of several churches, teacher, and leader in all forms of Christian work, from 1845 to 1874; of the Rev. Hezekiah Johnson who, while pastor at Oregon City, opened the first Baptist Sunday-school and built the first Baptist meeting-house on the Pacific Coast; and of the Rev. George C. Chandler, the cultured executive man-of-all-work, who came from influential positions in Indiana to be the first president of McMinnville College, Ore. Who can read of these men, of their struggles and triumphs, and not be moved to greater efforts, increased gifts, and more deeply felt sacrifices for the cause of our ever-devoted and exalted King?

These men labored, and we have entered into their labors. Like Paul, these men were troubled and perplexed on every side, yet not in despair; often cast down, but neither forsaken nor destroyed. Like their divine Master, they went about doing good. They often followed the trails of wild animals, Indians, or cattle, to carry the gospel to the scattered settlers. They traveled on foot or on horseback, camping beside the trail, sleeping in the open forest with the wild animals howling around them, often meeting hostile Indians whose threatening aspect drove them nearer to God, whom they trusted for protection which never failed them. Many of these ministers were uneducated, as the term goes; but they had a call from God to go forth and carry the glad tidings of great joy to the unsaved, to comfort the people of God with his blessed word, and to encourage them by their personal presence. They were men of God,

mighty in the Scriptures. They believed they had a mission from God to preach the doctrines and ordinances of the grace of God according to the Scriptures, with neither addition nor subtraction in their biblical mathematics. They were intensely biblical in their discourses and exhortations. They were also intensely Baptist. Many of them were Landmarkers, but they were intensely spiritual. They loved the Lord Jesus. They sought and obtained the Spirit's power. Baptist converts and Baptist churches were multiplied. They laid the foundation and made it possible for us to enter into their labors with greater opportunities and greatly increased facilities to give expression to the Christ life in us, as they did to the Christ life in them. Many of them have gone to their reward, but some remain; and we gladly accord this tribute of love to their memory in recognition of their exalted services.

If all this and more should be said of these godly men, what pen can do justice to the devoted, consecrated, burden-bearing wives of this pioneer band? These women kept the house, made the garden, milked the cows, helped to pile and burn the brush, plow the field, raise the crop, care for the children, and protect them from the wild animals and the Indians, and watched with longing hearts for the return of the husband and father from the field of Christian endeavor made possible for them only by such devotion as this. These noble women bore, and had a large share in rearing, the men and women who were the strength of our denomination on this northwest coast for more than a generation. All honor to their devotion, all praise to their faith and courage during a period that tried men's faith and tested their courage. A woman's society in those pioneer homes consisting of wife and mother as president, secretary, and treasurer, and the family as constituent members, laid the foundation for the growth and prosperity which the twentieth-century Baptists inherit as the heirloom from these mothers in Israel, the pioneer Baptist women of the North Pacific Coast. Many of them were brilliant stars that shone with a radiance at once bright and beautiful, inspiring courage and fidelity in all with whom they came in contact. Many are living who have grasped them by the hand and felt the influence of their great Christian womanliness flow into their very souls, inspiring to loftier impulses and greater consecration to the Master's service. High up in this galaxy we name Mrs. Ezra Fisher, Mrs. G. C. Chandler, Mrs. Henry Warren, Mrs. J. T. Huff, Mrs. T. W. Boardman, and others, in Oregon; Mrs. H. A. Hanford, Mrs. J. A. Wirth, Mrs. Roger S. Green, Mrs. G. W. Ward, Mrs. M. E. Traver, and others, in Washington; Mrs. C. Clyde, Mrs. Thomas McNaughton, Mrs. Thomas Haughton, and others, in British Columbia.

All honor to these pioneer men and women, and to their worthy successors, living and acting in the twentieth century!





PART I

CONVENTIONS



## CHAPTER I

### ORGANIZED EFFORT

#### 1848-1876

First Association. Field of operation. Statistics. Second Association, 1856. Third Association, 1857. First Baptist church in Washington Territory. First Association in Washington Territory. First general organization. Lived one year. Second general organization. Name changed twice. Statistics in 1871. Names of pioneer ministers. Annual meetings. Fraternal co-operation. Suspension. Sunday-school convention organized.

THE first Baptist Association on the North Pacific Coast was organized at West Union Church, Malatin Plains, Ore., June, 1848, the year before the exodus from the East to the gold fields of California, taking the name of the Willamette Association. Five churches entered into the organization, representing a membership of eighty-seven.

While its membership and its field of immediate operation were in the Willamette Valley, yet the oversight of the Baptist interests in the whole northwest territory, then Oregon Territory, naturally devolved upon this organization, and its minutes show that the hearts of its leaders were large enough to take in the most remote Baptist family or interest in that wide field. In 1856, eight years later, the churches numbered twenty-six, with a total membership of eight hundred and thirty-one, and reported one hundred and thirteen baptisms for the year. At the annual meeting that year, the Association was divided to form the Corvallis Association, and a year later, the Central Association. Thus began the organized effort of the Baptists on the North Pacific Coast.

It was ten years later that the first Baptist church was organized in Washington Territory, namely The Mound Prairie Baptist Church, and fourteen years before the first meeting was called to organize an Association there. This meeting was called in October, 1871, at Olympia, and resulted in the organization of the Puget Sound Baptist Association, with a total membership of eighty-eight. Prior to this a general organization of Baptists had been formed in Oregon, with which some of the churches in western Washington became affiliated.

In September, 1857, "The Oregon Baptist General Association" was formed, but expired at the annual meeting of 1858, on account of political differences, culminating in the Civil War. In 1876 another organization was effected under the name of "The Baptist General Association of Oregon." This name was changed in 1870 to "The Oregon Baptist State Convention," and again, in 1871, to "The Baptist Convention of Oregon and Washington Territory."

This marks the beginning of organized work in western Wash-

ington, practically covering the territory of the Northwest Convention. At this date, September, 1871, there were reported, at the annual meeting, forty-two ministers located in Oregon and five in Washington Territory. These five were Rev. J. J. Clark, Salmon Creek, Clarke County; Rev. R. Weston, Steilacoom; Rev. S. E. Stearns, Oysterville; Rev. W. S. Wilmot, Marion Ridge, Clarke County; and Rev. Joseph Casto, Elma, Chehalis County; and two of the churches, Oysterville and Elma, were represented by delegates. In the annual gatherings that followed, fraternal and co-operative relations existed. At the General Convention, held in Salem, Ore., in 1872, the minutes show several members in attendance from Washington. Among them were Revs. Roger S. Greene, of Olympia, Associate Justice Supreme Court; P. H. Harper, of Olympia; Thomas B. Van Horn, Fort Vancouver, chaplain United States Army; J. Freeman, D. D., of Seattle; J. J. Clark, from Clarke County; and others.

At the meeting of the Puget Sound Association in 1873, covering the territory now covered by the Northwest Convention, there were present from Oregon Rev. Addison Jones, Rev. Geo. C. Chandler, D. D., Rev. A. R. Medbury, Prof. Mark Bailey, Dea. Josiah Failing, and R. R. Lombard, as fraternal delegates. The Association appointed fraternal delegates to Oregon Associations, and Rev. Joseph Freeman, D. D., Rev. Joseph Casto and wife, and Rev. P. H. Harper, as delegates to the Baptist Convention of Oregon and the Territory of Washington. The most brotherly feeling prevailed in the hearts of these early workers for Christ. To them the great territory was one field.

These fraternal relations continued by the interchange of delegates, and in 1874 the Puget Sound Association appointed as delegates Elders Casto and Stearns to the Oregon and Washington Baptist Convention, to be held at The Dalles, Ore., the next year.

Rev. C. H. Mattoon, in his "Oregon Annals," Vol. I, p. 217, records: "That in April, 1872, a Baptist Sunday-school Convention of marked interest was organized at Portland, with forty messengers from Oregon and Washington Territory." This Convention thereafter held its meetings in connection with the General Convention, its interest waning and eventually terminating when the Convention itself ceased to meet.

## CHAPTER II

### MISSIONARY AND EDUCATIONAL SOCIETY

#### 1876-1878

Meet at Albany. Name. Field. Constitution. Purpose. Provide Boards. Great discouragement. "Nothing can be done." Hearts burdened. A remnant. Assets. Great missionary revival. Inspiration. Remarkable tour. Another factor. Another remarkable tour. Self-help and no debt. First report of Board. In it and must go on. Missionary appointed.

FROM 1873 to 1876 there seems to have been a practical suspension of the work of the Oregon and Washington Convention. At the end of a meeting of the Puget Sound Association, held at Seattle in 1875, the Association passed a resolution severing its connection with the Oregon Convention. This practically broke up that organization, no annual meetings being held thereafter. At the annual meeting of the Willamette Association, held in Portland, June 23, 1876, the members of the Executive Committee of the old Convention consulted together and brought the matter to the attention of the delegates in attendance upon the Association. In committee of the whole, after full discussion, they were urged by the brethren present to take some action, and the following resolution was passed: "That we, at an informal meeting at Portland, request that the Executive Committee of the Oregon and Washington Convention, and the Oregon Sunday-school Convention, call those bodies together at such time as they think most prudent."

This committee called a meeting at Albany, Ore., June 25, 1877. At this meeting it was determined to reorganize the Convention under the name of "The Baptist Missionary and Educational Society," its field of operations to be Oregon, Washington, and Idaho Territories, and British Columbia. The following committee was appointed to draft a constitution: Rev. J. C. Baker, Pacific agent of the American Baptist Publication Society, chairman; Dea. A. W. Kinney, of Salem; Hon. W. C. Johnson, of Oregon City; Hon. B. F. Dorris, of Eugene City; Hon. R. Thompson, of Albany; Rev. J. T. Huff, of Oregon City; Rev. G. J. Burchett, of Astoria; Rev. R. C. Hill, M. D., of Albany; and Rev. R. W. Rice, of Portland. This committee prepared a constitution which was adopted, the purpose of the society being expressed as follows: "The object of the society shall be to promote, foster, and sustain the missionary and educational work of Baptists on this field. It shall seek to unite our entire denomination in sustaining missionaries, aiding feeble churches, promoting Sunday-school work, and building up the cause of Christian education."

The constitution provides for a Board of Missions to have charge of the missionary work of the society, including the raising



and disbursing of funds and an Educational Board to have charge of the work of Christian education. It was to arrange that one session of the society should be given to Christian education at each annual meeting, and also to co-operate with McMinnville College, the only school we had on the North Coast at that date. The constitution also provided for a Sunday-school Board, which should arrange to hold Sunday-school conventions and institutes, as the society might direct, and provide a program to occupy two sessions of the annual meeting. Afterward, there was added a Board for Foreign Missions, and provision made for women's work as a part of the convention business.

At the time of the organization of this society there was general apathy and great discouragement on all the field embraced in the constitution, in reference to mission, educational, and Sunday-school work, also in ministerial supply for the churches. Many good brethren said: "Nothing can be done." The failures of the general work attempted by former organizations had cast a gloom over the whole field so far separated from the great denominational life, and unable by contact to feel the denominational pulse through the great societies. Minds and hearts became burdened by the vastness of the field and by intense anxiety growing out of the belief that God held them accountable for the wise and scriptural laying of foundations on which should be reared the structure of Christian civilization for a coming empire, and from which should flow out to the teeming millions of earth's population across the Pacific the pure gospel of the Christ. No wonder that this handful of God's people, with their limited resources and their inability to impress their Eastern brethren in the great centers of American life and Baptist strength with the importance of their field, should become disheartened. True, there were those who remembered and believed the words of the Lord Jesus: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom"; and the Lord inspired others to join them in an honest, faithful, united effort to compass the land and develop self-help as a basis for future growth.

At this time, as far as could be ascertained, there were but two sources of annual contribution to the American Baptist Home Mission Society, and three to the foreign missionary work under the American Baptist Missionary Union on the North Pacific Coast. The Home Mission Society was aiding at that time to support Rev. J. A. Wirth at Seattle, W. T.; Rev. C. W. Rees at Eugene City, Ore.; Rev. T. J. Huff at Oregon City, Ore.; Rev. G. W. Bond, half time at Avery Butte, Ore.; Rev. P. H. Harper at Centerville (now Centralia), W. T.; and Rev. S. E. Stearns, half time for eastern Washington and Idaho, and half time for eastern Oregon. The American Baptist Publication Society was supporting Rev. J. C. Baker, as Sunday-school missionary and business agent for the Pacific Coast, with headquarters at San Francisco, but giving a

share of his time to the upper coast. This constituted the missionary force of our general societies on the upper coast, when the Missionary and Educational Society was organized in the summer of 1877.

This organization may be fairly regarded as the beginning of the great missionary revival that within five years swept over the whole territory named in the constitution, including over ninety per cent. of the churches as regular contributors to home missions, and over fifty per cent. as contributors to foreign missions. Much of the inspiration in starting this marvelous work came from the American Baptist Publication Society, which was pushing the Sunday-school work over all the field. In the summer of 1875, Rev. J. C. Baker, Sunday-school missionary of the society, made a remarkable tour of the field in the interest of Sunday-schools, which Rev. D. J. Pierce, then pastor at Portland, planned, and of which he writes as follows:

The Sunday-school missionary wrote me at Portland, asking if I would arrange a thirty days' trip for him through the Northwest, desiring to touch as many towns as possible in the entire region. Mr. Pierce accordingly arranged:

1. A trip from Portland, south to Oregon City, Salem, Albany, and Eugene, one hundred and twenty-five miles and return.
2. East, to The Dalles and Walla Walla, three hundred miles and return.
3. North, to Vancouver, Tacoma, Olympia, and Seattle in Washington, and Victoria, B. C., three hundred and fifty miles and return.
4. West to Astoria, one hundred miles and return.

The Sunday-school missionary arrived in Portland by steamer at four o'clock in the morning. The pastor took him directly to his study in the First Baptist Church where the entire trip was traced out and accepted and the missionary started the same day, making the entire schedule in thirty days. Returning, he visited the Willamette Association at The Dalles; struggled with a \$1,300 debt, which he wiped out; and dedicated the house of worship free. During this trip the Sunday-school missionary was enthusiastically received on all parts of the field, and a new interest was awakened in the Sunday-school work. Still, while the Sunday-school work was made the prominent feature, missions home and foreign, Christian education, and church support, were talked about, preached about, prayed over, in families, churches, Associations, everywhere, to pave the way for the reorganization of the general work.

Another important factor in inspiring this remarkable missionary revival came from the Women's Foreign Missionary Society of California. In the summer of 1877 this society sent Mrs. J. C. Baker as its representative to the North Pacific Coast, in the interest of women's work among women in heathen lands. She made a tour of the North Coast in company with her husband, equally remarkable in time consumed, places, churches, and Associations visited, and more remarkable in the inspiration and interest awakened over the whole field than the tour of her husband the previous year. The time seemed ripe for such a work. The Holy Spirit seemed to have prepared the way for the coming of this messenger of the Lord. She was accompanied by the consecrated Mrs. J. T. Huff in much



of her work in Oregon, seconded and aided by Mrs. Ezra Fisher, Mrs. Henry Warren, Mrs. Geo. C. Chandler, Mrs. A. W. Kinney, Mrs. L. L. Bailey, Mrs. D. J. Pierce, Mrs. M. E. Russ, Mrs. F. O. McCowan, Mrs. L. D. C. Latourette, Mrs. T. W. Boardman, Mrs. A. W. Stannard, Mrs. Sterling Hill, Mrs. A. J. Hunsaker, Mrs. Rufus Thompson, Mrs. David Hurst, Mrs. M. E. Mitchell, Mrs. C. W. Rees, Mrs. A. Casto, and many others in Oregon; by Mrs. R. S. Greene, Mrs. M. E. Traver, Mrs. J. A. Wirth, Mrs. H. A. Hanford, Mrs. G. W. Ward, Mrs. J. Webster, Mrs. B. W. Johns, Mrs. James Gaches, Mrs. W. H. Mitchell, and many others in western Washington; by Mrs. Thos. McNaughton, Mrs. C. Clyde, Mrs. Thos. Haughton, and other devoted women in British Columbia; by Mrs. Minnie Pruett, Mrs. C. Hill, Mrs. J. W. Miller, Mrs. J. M. Walker, and many other noble and consecrated women east of the Cascade Mountains, and by a host of others in all places visited. With no exception, the Lord manifested his approval of the work in every meeting held. Two circles were re-organized, twelve new circles formed, and the whole denomination was set on fire by the spirit of missions, a fire that spread its light and heat, with unremitted gales wafted by the Holy Spirit, until the spirit of missions filled the great throbbing heart of our beloved people; and it still continues its gracious flow. More than we know, the success of our work on this upper coast is due to these consecrated women who in faith and courage emulated the dear Lord and his early disciples, and helped the brethren over the reef of discouragement into the brighter sea of peaceful and rapid sailing; and yet, we who have entered into their labors should not forget that, first, most, and all the time, we are, as they did, to give the credit of this great missionary awakening to the Holy Spirit, without whose indwelling and guidance these devoted workers could not have seen light where others saw darkness, or success where others saw failure. It was from Him that they drew inspiration for themselves and wisdom to impart it to their brothers. The writer has visited hundreds of churches during many years in the general service of our denomination, and cheerfully records this as one of the most remarkable and far-reaching manifestations of the Spirit in his experience of nearly fifty years in the ministry.

The Missionary and Educational Society early adopted as a main feature of its policy the "developing of self-help and no debt." The Mission Board, at its first meeting, held in Albany, before leaving the city after their appointment, adopted as the first article in their plan of work: "We will only employ missionaries as we have money to pay them. We will contract no debts." This was in June, 1877. The Convention adjourned to meet in McMinnville in October, 1877, when this was approved by vote of the body. The Board also reported to the Convention that many encouraging letters had come to hand in the interval between the two meetings, and said: "The field is wide. Many places are calling for help. Washington Terri-

*what we can pay for*

tory, British Columbia, Idaho, as well as Oregon, send in their appeals. The more urgent and important of these ought to be met at an early day." This response from the distant fields was electrifying. It settled any doubt or hesitation about co-operation, and largely removed any fear of possible failure. The brethren felt and said: "We are in it. We have assumed the responsibility. Now we have only to be strong and quit us like men. There is no backing out." In the *Baptist Beacon* for November, 1877, an editorial was published by the president of the Board, reflecting the sentiment of the Convention and the purpose of the Board, Rev. J. C. Richardson had been appointed general missionary by the Convention, and had accepted the call. The article says: "Now, brethren of the churches, we have a missionary. God has opened the way again for Baptists to enter upon general missionary work. While we have been idle, God has been enlarging our field. Instead of Oregon and Washington Territory for a field, we have added Idaho and British Columbia. Instead of one missionary we ought to have three. Some say that Oregon Baptists will not support one man on this great field; but the Board says they will—the Board trusts them to do it, and will be greatly disappointed if they do not. This work is of the Lord Jesus. Our missionary is well and favorably known by all classes of Baptists. He is a man of God, a sound Baptist, true to the word of God; converts under his preaching must come into the church by way of the cross and the Jordan. Churches organized by him will not need reconstructing at the first monthly meeting, feeble churches where he holds meetings will be permanently helped. The revival meeting will not be the only thing sought, but in all the elements of church structure, growth, and work, there will be instruction and encouragement when needed. Let the watchword be 'Onward.' Let us now begin to pray for our missionary; and when he comes among you, don't send him away empty-handed. No matter how poor the church or the field where he labors, do what you can to help the Board in his support."

asking  
for  
help  
for  
the  
missionary  
Anonymous

the appointment of  
a general missionary  
published in the  
Baptist Beacon.

Nov. 1877.

### CHAPTER III

## THE SOCIETY'S FIRST YEAR

1878-1879

First year of work. Report of Board. Statistics. *Beacon* abroad. Women's meeting. Change of name. Change of purpose. Important article. Two great objects. Greater than any man. Business confidence. Natural barriers. A liberal people. Instability. Loss.

At the close of its first year the society met at Oregon City, October 31, 1878, and the Board reported that Rev. J. C. Richardson had labored as general missionary during the year, spending his time partly in Oregon and partly in eastern Washington. In May, the Board appointed Rev. W. E. M. James as colporteur missionary in the southwestern part of western Washington. In June, the Board appointed Rev. T. J. Huff as a second general missionary to give most of his time to work in western Washington and British Columbia. The report of the missionaries shows: Sermons preached, three hundred and thirty-eight; churches organized, one; Sunday-schools organized, nine; baptized, twenty-five; collected, \$312.29; paid for traveling expenses, \$94.20. Money flowed into the treasury from all parts of the field. The treasurer reported \$1,453.71 raised, all expenses paid, and \$231.33 remaining as a balance. In addition, the women's society had raised \$162.50 for foreign missions, thirteen thousand copies of the *Baptist Beacon* had been published and circulated, and money had come in to pay all expenses, leaving seventy cents to its credit. The president of the Board gave the general sentiment of the people when he said of the *Baptist Beacon*, in November, 1878: "I am persuaded that among the agencies used during the year in promoting the interests of the society and uniting our people in one great work, the *Baptist Beacon* has borne a very conspicuous part, and perhaps has been an indispensable agency." Rev. A. S. Coates, then pastor at Portland, in writing the report of the Board said: "Many churches that were rent by divisions have been united and set to work again for the Master; many backsliders have been reclaimed, the good seed of the kingdom sown in many hearts, the fruit of which no man can estimate." A women's meeting was held in connection with the annual meeting, occupying most of two sessions. It was of great interest and was participated in by fifty members. An afternoon and evening session was given to Sunday-school work and full time to Christian education.

At this meeting the name of the society was changed from "The Baptist Missionary and Educational Society" to "The Baptist Convention of the North Pacific Coast," its territory and purpose



remaining the same. To some extent, however, this changed the purpose of the society, as was feared by several of the leading spirits of the Convention. We copy from an editorial in the *Baptist Beacon* of November, 1878, an article touching this change which seems very important to a lucid understanding of this very important initial period of the organized work on this great field.

#### WHAT IS IT, AND HOW IS IT TO BE CARRIED FORWARD?

We had supposed we had written and explained the purpose of "The Baptist Missionary and Educational Society," in the *BEACON*, until all were well posted as to its object and plan of work; but it appears we have not explained it sufficiently, even to the minds of some who have been most actively engaged in the work with us. The object of the society, as stated in its Constitution, Article II, reads as follows: "The object of this society shall be to promote, foster, and sustain the missionary and educational work of Baptists on this field. It shall seek to unite our entire denomination in sustaining missionaries, aiding feeble churches, promoting Sunday-school work and building up the cause of Christian education." The purpose, then, of the society, is not to interfere with the work of any Association or church. We wish the co-operation of the Associations and the churches, in doing a general work which they cannot do unaided. It is not our purpose to build up a Baptist Convention which will be subject to inevitable changes as the churches in the various parts of our field multiply, and need Conventions of their own. We have not been laboring to build up a Convention, but a Missionary Society, around which we could rally *all* our forces for *all time*. Such a society so broad in its grasp, so concise in its plans, so judicious in its management, and so effective in its work that it will grow into the heart and confidence of our people, until neither the growth of States, the increase of churches, the vicissitudes of Associations or State Conventions, the death of old men, or the coming of new, the caprice of factions or geographical jealousies, will any more change the purpose of the society's labor than you could change the current of the Columbia; a society that would bring its appointed representatives together every year, not to discuss points of parliamentary law, to make speeches upon side issues or tinker constitutions, as is too often the history of State Conventions and local Associations, but to seek, with God's help, and the united wisdom he gives us, the very best possible means to accomplish the purpose we have in view, a society which, in the hearts of the people, is greater than any man, greater than any Association or any State Convention. Such a society, and such only, will draw to its support the resources of our denomination. Let our people once understand that this is our purpose, fixed and immovable, and you will find it represented in all our churches, on all parts of the field, by such free-will offerings as the people are able to make, and also in the wills of those who go on to glory before us, to create a permanent fund to aid in the permanent work planned by those whose forecast they believe to have been inspired by the Holy Spirit.

That this has been the general understanding among our people, and fostered by our missionaries, is evident from the fact that from Jacksonville on the south to New Westminster on the north, from Astoria on the west to the Palouse country on the east, there has been but one expression, and that of deep and abiding interest on the part of our people in its work, and in the way to carry it forward. This has come from all parts

of the great field, as you will see by the treasurer's report. That this has been the purpose of the Board, is evident from the fact that it has sent the missionaries to all parts of the field. Our earnest and faithful missionaries have performed valuable and successful labor in southern, central, western, and eastern Oregon; in Idaho; in eastern and western Washington, and in British Columbia. We speak confidently of their work because we know the men, and that they are both capable and faithful. In addition to this, we have letters from nearly every field where they have labored, speaking in the highest terms both of the men and of their work, and have yet to receive a letter finding any fault with them, but rather a universal desire expressed for their return, and that they be kept in the field.

➤ We have two grand purposes in view: The first is missionary, and of this we have said enough. The second is educational. To foster Christian education on all parts of the field; but especially we have in view in this society, provision for the education of the ministry. Among the things we need to do at the very earliest possible date is the endowment of a theological chair, where our ministers can avail themselves of a partial, and eventually, a full course of theology. For the purpose of such a work as this we need such a society as we have mapped out, a society in whose permanency and work our business men will repose such confidence that they will give their money to endow it, as they will to create a permanent fund to carry forward its mission work.

There are natural barriers in the way of Eastern men, or even national societies developing our resources. For more than a score of years it has been tried, and so far it is a failure. The writer has had opportunity to make observations all over the coast, and he has yet to find the man who has been willing, or is willing, to put his money in any considerable sums into these societies for general work. It is not because we have not the men who are liberal, or who have not the money to give. We have both. With the exception of a few Eastern families who have made money to give to Christ, and who are giving it by the tens of thousands, we have never come in contact with a more liberal class of men than we find on this coast. The reason why they do not put their money into the Home Mission Society for general missionary work is not so much a want of interest in that society and its work, but it is too far off. The help it has rendered and can render on the coast has not made itself so felt as to touch the pockets of our people. We may be to blame for this, but we speak of facts. Now what we want, and what we are trying to do on this North Pacific Coast, is to develop self-help, is to lay some plan by which we can develop our own strength and resources to carry forward the work of the Lord Jesus Christ in the world; and every Eastern society will rejoice to see us do this. We can never aid them until we are in a position to put money and time into our own work.

The instability of any plan heretofore adopted to reach these results, is the one great difficulty. There seems to have been no plan sufficiently coherent to hold the denomination together and make it successful. Under our present plans, more has been done, probably, than in any single year of our history as a denomination. Before the first year of work closes, there is a demand for the incorporation of the society because the Lord is putting it into the hearts of some of his people to make provision in their wills for the permanent work of the society. Just what effect the changing of the name of the society will have upon this class, we cannot say; but we fear that the fact that the name of the society can be bereft of its distinctive character may induce such persons to fear that the whole policy of the society may at some time be changed with as little consideration.

As feared and expressed in this article, only one of the men who were known to have plans and purposes of large benefactions for the permanent work of the society adhered to his purpose, and he with a much smaller sum than before contemplated. Yet it creates no division of forces, only regret that the society could not be made permanent and the greater purpose accomplished.

## CHAPTER IV

### THE GREAT MISSIONARY REVIVAL

1879-1880

Great revival. Rev. A. S. Coat's report. Two missionaries. One colporter. Statistics. Financial. Growing interest. *Beacon's* one great need. Increasing confidence, 1880. Brother Coat's reports for Board. No longer an experiment. Self-help. Eleven missionaries. Statistics. Financial. Women's works. Foreign Mission Secretary. Co-operation. Plan. Iron-clad. Commercializing. Summary of independent work. Inexpensive machinery.

UNDER this Convention the great missionary revival went on, and no department of work was immediately affected unfavorably by the change. At the annual meeting of the Baptist Convention for the North Pacific Coast, held at Brownsville, Ore., Oct. 30, 1879, the report of the Board, written by Rev. A. S. Coats, secretary, gives the following summary of work for the year:

Missionaries under appointment during the year, six; two general missionaries, one colporter missionary, and three missionary pastors. Rev. J. C. Richardson and Rev. J. T. Huff were the general missionaries; Rev. W. E. M. James was the colporter missionary in western Washington; Rev. J. L. Blitch, D. D., had been engaged as missionary pastor at Walla Walla, Rev. J. B. Jones in Clackamas County, Ore., and Rev. C. P. Bailey in Coos County, Ore. They have traveled in the performance of their mission four thousand one hundred and three miles, at an expense of \$150.35. They have collected for the missionary work \$455.05. They have preached four hundred and thirty-eight sermons, made eighty-five addresses, also forty-one Sunday-school addresses, held one hundred and twenty-eight prayer meetings, made eight hundred and fifty-nine religious visits, conversed with fifty-one inquirers, and been instrumental in forty-one conversions. They have baptized eighteen converts, visited twenty-nine churches, organized two churches, received by letter and experience forty-one additions to their churches. They have visited twenty-four other fields, organized twelve Sunday-schools, distributed three thousand four hundred and sixteen tracts, sold five Bibles and six Testaments, and given away twenty-three Bibles and fifty-six Testaments. The treasurer reports the amount collected for all purposes, \$1,652.29. Paid out, \$1,512.85. Balance on hand, \$139.44.

The report speaks of the work of our general missionaries and colporter missionary as being not only efficient, but as showing a growing interest in the work all over the field. It also speaks of a growing interest in our educational work, and of the work of the American Baptist Publication Society, and says that the favor with which the *Baptist Beacon* is being received has materially assisted in developing our work.

The Convention passed the following resolution touching the Home Mission Society:



*Resolved*, That this Convention recognizes with gratitude the efforts put forth in the past, and at present being put forth by the American Baptist Home Mission Society to supply the spiritual destitution of this field.

*Resolved*, That we rejoice in the harmonious relations existing between the Missionary Board and this society, and that we invite the society to increase the amount appropriated to this field till it shall at least *equal* the amount expended by our Board.

The Convention also expressed its conviction that one great need in our educational work is a fund of \$20,000 to endow a chair of theology so that our young men may have some help at home in preparing for the ministry.

The Board says:

We are happy to record an increasing confidence and interest on the part of our denomination in the cause of home missions. Scattered, as we are, over an immense range of territory, comprehending within our bounds nearly four times as much of the earth's surface as is covered by all New England, and enjoying, as we do, but slight means of communicating with each other, we could hardly expect that, within the two years which have elapsed since the organization of this body, *all* our people would yield it their enthusiastic support. We are assured that, as our membership comes more and more to see how exceptional is the position we occupy, and that we have in this organization a convenient and efficient means of carrying the gospel to the thousands who are flocking to our coast, they will more and more unite heart and hand in its support.

In outlining the policy for the year, the Board added to the duties of the general missionary that of looking after the finances of the Convention. Altogether, the Convention was inspiring, and the delegates went back to their fields full of hope for the future.

At the meeting of the Convention at Salem, Ore., October 28, 1880, Rev. A. S. Coats, secretary of the Board, writing the report, says:

In presenting our annual report, we have words of cheer, and only words of cheer to offer. The missionary work of the Baptists of the Northwest is no longer an experiment. It is a success, and has come to stay. The question no longer is, "Shall we, as Baptist people, arise and do our part toward evangelizing the vast territory we call our own?" for we are in the very midst of that great work; and, in comparing ourselves with others, we may justly claim, as far as *self-help* is concerned, to stand foremost in the work. Neither is the question any longer in regard to the means and methods of carrying on the work, for the past three years demonstrate the fact that, as a denomination, we have solved this question. The only question is: "Shall we, as a denomination, along the lines of present endeavor, and by means of the machinery in active operation, do all we should do, all that we can do, toward bringing our increasing population to Christ?" No one can look over the work that our missionaries, cheered and supported by the prayers and the money of our people, have accomplished, and not believe that this question also will be satisfactorily answered.

The Board aided in the support of eleven missionaries, seven of whom are now upon the field, three in Washington, three in Oregon, and the general missionary dividing his time on the whole field. They report

one thousand seven hundred and thirteen days of service, eleven thousand and fifty-five miles traveled, two hundred and twenty-seven books sold, ninety-three books given away, preached seven hundred and seventy sermons, delivered two hundred and sixty-three addresses, visited for religious conversation two hundred and thirteen families, conversed with two hundred and eighty-two inquirers, instrumental in ninety-four conversions, baptized twenty-nine converts. They report collections on the field, \$927.51; paid traveling expenses, \$240.60. The Board reports that its policy has been to assist those who give their entire time to the work; and express the hope that this policy will be still more strictly adhered to in the future.

The treasurer's report shows:

Cash on hand at the beginning of the year, \$139.44; cash received during the year, \$2,470.32; total, \$2,609.76. It shows all expenses paid, \$1,897.87; leaving cash on hand, \$711.83.

The Board reports additions to the churches during the year, three hundred and seventy; diminutions, two hundred and seven; net gain, one hundred and thirteen; total membership, three thousand one hundred and ninety-one. The Women's Foreign Mission Society reports having raised for that department of the work during the year, \$348.68, making the field yield for missionary purposes during the year, \$2,958.44. This shows over ninety-two cents per capita. At this meeting Rev. J. A. Wirth, pastor at Seattle, represented the work on Puget Sound and British Columbia. He said: "On that vast and growing field there is but one church having a pastor giving his whole time to the work of the church, one other pastor preaching all the time, but supplying several churches."

At this meeting it was also voted unanimously and heartily, requesting Rev. B. S. McLafferty, in behalf of this Convention, to represent the cause of Foreign Missions during the year. At this meeting also, a plan of co-operation with the American Baptist Home Mission Society was adopted, as follows:

#### PLAN OF CO-OPERATION

The American Baptist Home Mission Society proposes to co-operate with the Board of Missions of the Baptist Convention of the North Pacific Coast, on the following terms and conditions:

1. The Home Mission Society to appropriate to mission work in Oregon, Washington, Idaho, and British Columbia, at the rate of two dollars additional to every one dollar raised in said district for Home and State Missions. It being distinctly understood that money paid by a church for services rendered to it by its pastor, or by a missionary, and money received and designated by an Association for a missionary not appointed by this society, shall not be regarded or reported in the Convention quota of missionary contributions, for which the Home Mission Society shall pay two dollars to one dollar.

2. The Convention to adopt its own measures in the collection of funds, provided, however, that no general missionary or collecting agent shall be employed on a salary, without the concurrence of the Board of the American Home Mission Society. The general work of the Home Mission Society to be presented in the churches annually.

3. All missionary money contributed by churches or by individuals, to be paid to the treasurer of the Convention. The treasurer to make

quarterly report and remittances to the Home Mission Society, and to be authorized by the Convention, in case receipts at the end of any quarter are less than the portion of the appropriation for that quarter, to borrow an amount sufficient to make up the deficiency.

4. Appointments and appropriations to be made chiefly at the beginning of the year, and modified as experience and receipts suggest.

5. The Home Mission Society to be responsible for no absolute amount, but merely for three times the amount actually paid into the treasury from the State, and all appointments of missionaries to be made with this understanding.

6. The Convention to superintend the work in said district, select fields, nominate missionaries, name their salaries, and determine the time of labor. The Home Mission Society to appoint and pay those so nominated so far as they approve such nominations and terms.

7. Reports of all missionaries to be made in duplicate to the society and Convention quarterly.

8. The Home Mission Society to appoint at its option an Advisory Committee of three brethren, residents of the district, who shall be entitled to a seat in the Convention and its Board during any and all of its deliberations, though without the privilege of voting unless members of the same.

9. This plan to go into effect at the beginning of the Convention year for 1880, to be renewed, modified, or terminated yearly, according to mutual agreement.

To some brethren this plan seemed to be somewhat ironclad; but the plan was adopted, and worked without the friction feared; and very little necessity was found for either changing or modifying it. The plan of co-operation adopted gave a new impulse to the Home Mission Department of the Convention work; but it wrought into the work of home missions, notwithstanding the effort made by those who directed the work to prevent it, a spirit of commercialism which heretofore had been unknown in it. Heretofore the appeal for money had been made entirely to the Christ life of God's people, in Christ's behalf. Now, while this was not omitted, yet there was coupled with it the influence or motive of a commercial transaction, that of investing one dollar to get back three dollars; or, one thousand dollars to bring to the work three thousand dollars. This effect could not be prevented nor eliminated; and, to the extent it prevailed, would prevent the full development of the spirit of benevolence, and possibly, in the end, dry up its source; on the principle that the value of money, given to the Lord's work, depends on the motive in the heart of the giver.

During the period of the independent work of the Convention, the following growth is shown: Namely, in membership, from 1877, when the entire membership was about two thousand and fifty to three thousand one hundred and ninety-one reported in 1880. In contributions to home mission work, from two sources on the field, the amount not reported, but not aggregating more than \$150 to \$2,609.76, all expenses paid, and \$711.89 in the treasury. The gifts to foreign missions increased the same year, from three sources of contributions so far as appears, and not exceeding \$125 to \$339.15 from the churches,



and \$348.68 from the woman's society, making a total for foreign missions of \$687.83. Contributions were also made at the same time to the work of the American Baptist Publication Society, the amount of which does not appear in the records.

Collections had likewise been coming in for education, building improvements, Sunday-school work, and other benevolences of no inconsiderable sums, the amount of which does not appear. Last, but not least, a missionary revival spirit prevailed over the field of such a character as to be characterized a "Great Missionary Revival." Notice had also been given in the Convention of 1880 to provide for a Board of Foreign Missions, so as to connect that work organically with the Convention.

The period closes with a building projected for McMinnville College to cost twenty thousand dollars, over one-half of which had been pledged. A flourishing academy had also been started in the Baptist church at Colfax, W. T., under an efficient principal, Miss M. L. West. It has since passed into the hands of our denomination as a Baptist academy. Plans had been laid, and pledges largely made, to add four rooms to the church building to accommodate one hundred pupils already asking admittance to the school.

In those days Oregon and Washington Territory, northern Idaho, and British Columbia were to these men and women of God who were carrying on this mission work but one field. Their interest was not limited by any geographical, State, or territorial distinction. In their hearts and plans and efforts there was no line drawn except that of destitution, men available to supply, and means to carry forward the work. As late as 1879 there were reported in northern Idaho, eastern Oregon, and eastern Washington, but four hundred and eighty-seven members. Grand Ronde Association reported but eighty-three; Puget Sound Association, including western Washington and British Columbia, reported one hundred and ninety-three members. At the same time, western Oregon reported two thousand two hundred and fifty members. From this last source came largely the means to carry forward the work, and it came willingly and gladly. The appeals from these destitute fields, published constantly in the *Baptist Beacon*, reached the members of every church, inspiring missionary enthusiasm and contributions to the work. The members of the Missionary Board were often on their knees before God, pleading for men and means. It was the policy of the Board from the early beginning of its work to keep in employ every available man on the field before sending for Eastern men. Many men were encouraged to take up work who had been disheartened for years. The destitution in western Oregon, which was widespread, was largely met by encouraging such men to enter more heartily into the work, sometimes by grouping fields, sometimes by aid from the Board, and often inspired by the greater destitution constantly kept before them





Hon. Henry Warren



Mr. A. W. Stannard



Dea. A. W. Kinney



Dea. R. H. Espey

from fields at a greater distance. Many of these men of God who themselves were doing effective work with the small churches, receiving from one to two or three hundred dollars a year for their services, became regular and liberal contributors to the general work, and led their people to become contributors too.

Many of these men were Landmarkers, but they became filled with a missionary spirit. Indeed, some of the most efficient and devoted men on the Board for many years were Landmarkers. Notable among these men were Dea. A. W. Stannard, of Brownsville; Dea. Daniel Hurst, Rev. J. C. Richardson, general missionary, and Rev. A. J. Hunsaker, of McMinnville, Ore.; Hon. Rufus Thompson, of Albany, and Hon. B. F. Dorris, of Eugene. The great missionary revival leveled up and leveled down extreme religious and political views until they were no longer a bar to Christian unity and effort in church and denominational work. This condition prevailed up to the time of the division of the field into different conventions.

Distance and expense of travel made it necessary to have the members of the Mission Board so located that they could be brought together often for efficient service. This was the reason why the Board was composed mostly of persons within easy reach of Portland, Salem, Albany, and McMinnville, Ore., then centers of travel. The Board held quarterly meetings at different places, and in most cases held public missionary services with the church where it met. These services were usually well attended, were full of the missionary spirit, and aided in promoting the "great missionary revival."

The machinery for the work cost comparatively nothing. There were no paid agents for collecting money. The general missionaries were instructed to take collections where they held meetings, but not to make it the prominent feature of their work. Most of the pastors were reached through the Board, and through them the churches responded with liberal contributions. The appeal was constantly to the Christ life in God's people, and inspired sympathy and prayer, and liberal contributions that the same Christ life might be strengthened and developed among their brethren in destitute fields, to be used for the Master's glory in leading others to Christ.

To these devoted brethren and sisters who performed this joyful service for the Master, this was what was meant by developing self-help. It meant not simply supporting pastors and paying missionaries to build up churches and the denomination, or the great missionary societies, but developing the Christ life among the churches out of which all these organizations must grow, and through which the lost and perishing at home and abroad must be reached and saved. This spirit was what inspired the intelligent women of those days to perform a work of remarkable interest in developing the foreign missionary spirit on the North Pacific Coast. In almost every public meeting, in Associations and Conventions, the highest spiritual pulse was reached in the women's meetings. This was not simply because



foreign missions were advocated, except as they show the larger demands of the Christ life and the greater obligation resting upon the churches. This in itself stimulated the churches and Conventions to build up strong churches, not only to spread the gospel over our own destitute fields but through all the world. The feeling grew that the work of our Lord is one, whether at home or abroad, in church, State, or national societies, in the individual life, or in efforts to take in the whole world as did the life of Christ himself.

## CHAPTER V

### THE PLAN OF CO-OPERATION

1881

First year under co-operation. Rapid progress. Transfer of missionaries. Eighteen missionaries. Rev. S. E. Stearns. Treasurer's report. Men at work. Statistics. Important table. A great loss. Vast field. Immense resources. Self-help.

UNDER the plan of co-operation with the American Baptist Home Mission Society the Convention made rapid progress during the first year. All missionaries under appointment by the American Baptist Home Mission Society were transferred to the Convention; and all missionaries under the Convention were transferred to the Home Mission Society, and received appointment under the plan of co-operation. At the close of the first year there were under appointment eighteen missionaries who had served all or part of the year, and appointments were recommended for three other fields. Rev. A. J. Hunsaker, who had been appointed the previous year as general missionary and financial secretary, reported a very successful year's work. Rev. S. E. Stearns, who was one of the oldest and most successful missionaries on the borders, was planting, sowing, organizing, and developing new fields, and doing a work that must weave the remembrance of his self-denying efforts into the structure of many churches in eastern Oregon, eastern Washington, and western Idaho. The treasurer's report shows \$2,918.49 collected during the year, an increase over last year's receipts of \$448.17. There was cash on hand at the beginning of the year of \$711.81, making \$3,630.38 for the current expenses of the year.

Of the missionaries under appointment during the year, two were Sunday-school colporter missionaries in co-operation with the American Baptist Publication Society; two were Chinese missionaries, Rev. Dong Gong and Rev. Fung Chak; and there was one Scandinavian general missionary, Rev. O. Okerson, with headquarters at Portland; Rev. A. D. McMichael was serving as colporter in eastern Washington and Oregon, and northern Idaho; Rev. B. S. McLafferty represented the cause of foreign missions on the field, and reported as raised on the field during the year \$400. The Woman's Foreign Missionary Society reported a prosperous year, with receipts of \$402.10. Total for foreign missions, \$802.10.

The following summary appears in the Convention minutes of that year:

Number of Associations .....	9
Churches .....	99
Number of churches contributing to home mission work....	86
Missionaries under appointment .....	19
Total membership in churches .....	3,486

The following table shows the growth of the work until this date:

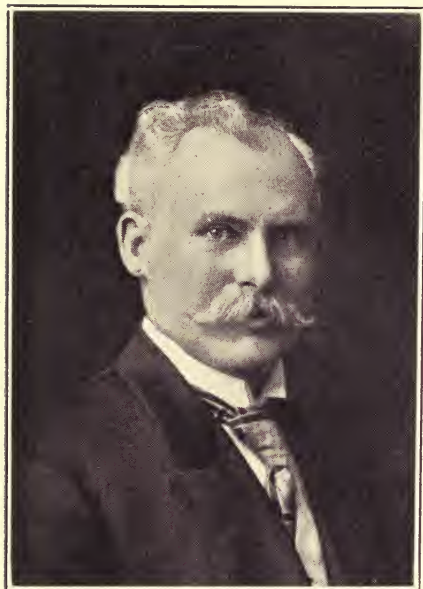
Oct., 1877, to Oct., 1878, collected.....	\$1,453.71	
Oct., 1878, to Oct., 1879, collected.....	1,652.29	Advance, \$198.58
Oct., 1879, to Oct., 1880, collected.....	2,470.32	Advance, 818.03
Oct., 1880, to Oct., 1881, co-operation...	2,918.59	Advance, 448.17

The Mission Board reported, with profound sorrow, the death of one of the most esteemed and valuable of its members, namely, Dea. A. W. Kinney. He had been a member of the Board, and its treasurer from the beginning of the work. He had been a constant attendant upon its meetings, ready with his wise counsel and deep piety for all emergencies, and often helping over a difficult place by his timely and wise gifts and efforts to relieve the treasury, while his will left two thousand five hundred dollars to the missionary work of the Convention. Brother Kinney fell at his post in the vigor of manhood, greatly lamented and most affectionately cherished in the memory of us all. Mrs. A. W. Kinney, wife of our deceased brother, whose heart and hand always shared with her husband in the work, was elected by the Board to fill the position of treasurer made vacant by her husband's death.

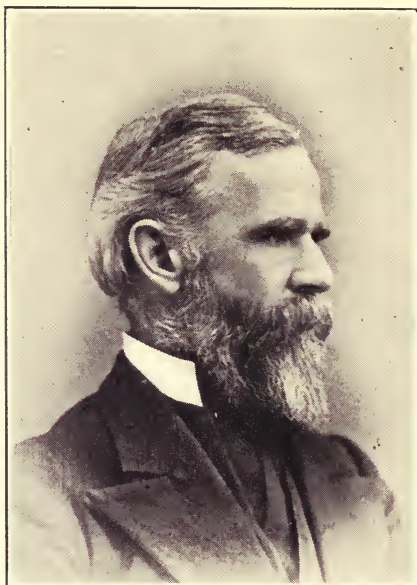
The Board closes its report of that year by saying:

Our field is new. It is on the borders. It has vast resources, fast developing. It is being rapidly filled with an exceptional class of immigrants. It has an area of two hundred and fifty thousand square miles, a population of three hundred thousand, with room and undeveloped resources to accommodate twenty-five million people. Two years will connect us with the East by rail direct. With direct communication by rail, the influx of population, which is now great, will be simply immense. We are living in times of marvelous opportunity and responsibility. To act well our part, to develop self-help, to meet the incoming tide of population with a pure Christianity thoroughly organized, the foundation laid in heavenly wisdom and the structure rising from the same, inspired by the full and unadulterated teachings of the word of God, is our privilege and mission.





Rev. A. W. Rider



Rev. B. S. MacLafferty, D. D.



Rev. James Sunderland, D. D.



## CHAPTER VI

### A MEMORABLE YEAR

#### 1882

A memorable year. Outgrowing plans. Superintendent of missions. Rev. J. C. Baker. Liberating general missions. Scope of church work enlarging. Marked discontent. Educational. Church edifice work. Colfax Building enlarged. Self-help. No debt. Solicitors' union. Comprehensive views. Duty. Four objects. *Beacon* to the rescue.

THE year 1882 was a trying one for the Baptists of the North Pacific Coast. If ever God's people settled down to hard work, they did it on the North Pacific Coast from 1877 to 1886, and the year 1882 was no exception, but probably among the most arduous of all, requiring the whole force at work with one heart and mind to meet fast accumulating responsibilities. Under the plan of co-operation with the American Baptist Home Mission Society, the work had grown until the society found it necessary to have a representative of its own on the field; and the Rev. J. C. Baker, who had served as president of the Mission Board and corresponding secretary of the Convention since 1877, was appointed superintendent of missions for the Pacific Coast, including California, Nevada, Oregon, Washington, Idaho, and British Columbia. His appointment had been sanctioned by the Convention Boards of California and of the North Pacific Coast. The Society required that one-sixth of his salary and expenses should be borne by each of the Convention Boards.

The Mission Board of the North Pacific Coast Convention had found it necessary, the year before, to place part of the financial responsibility upon the general missionaries; but now, with the consent of the New York Board, they made the superintendent of missions financial and corresponding secretary of the Convention Board, thus giving the general missionary liberty to devote his whole time to the field in strictly mission work. This involved such a radical change of operating forces, and apparently such an additional expense in collecting funds for the work, that it required careful and prayerful consideration by the brethren and churches. They considered it, and with one consent fell into line and gave it their hearty support. One fortunate thing about those days was the fact that the mission work was so conducted that every pastor and every church alike, whether mission church or self-supporting, had both an interest in all advance movements of the Convention and a voice in determining them. Thus the whole body moved together in this new departure and gladly met its requirements.

Then too the churches and the denomination were growing very rapidly. New church edifices were being erected. Collections for all

the benevolences of the times were being taken. These calls for money, added to the growing expenses of church life, began to make an impression upon the per cent of income for any given department of missionary effort. There appeared to be in western Washington also a marked discontent, growing out of a faction favoring independent work, which was a source of much anxiety to the Board during the year; and yet the Board began the record of the year with the exclamation: "Behold what the Lord hath wrought!" and there was much to call forth such an exclamation. The field had yielded \$3,135.60 for home missions; and this, added to a balance brought over from the former year, gave \$3,779.13 for that work from the Convention field. To this sum the Home Mission Society added \$5,000, making a total of \$8,779.13 available for missionary work on the North Pacific Coast. Meantime the Women's Foreign Mission Society had gathered from the field \$495.

The McMinnville College building was approaching completion at a cost of \$25,000, most of which had been paid in the course of the current Convention year. Colfax Academy, founded by that prince of pioneer missionaries, Rev. S. E. Stearns, had outgrown its quarters in the Baptist church where it had had its home from its birth. Under the direction of Rev. S. W. Beaven, another missionary of the Convention, an addition to the church was built with room for a hundred students. He also finished and furnished the church. These improvements were made at a cost of \$2,265, which was all paid, the Home Mission Society assisting on the church building with \$500. Rev. O. Okerson, missionary among the Scandinavian population, procured lots and built a house of worship in Seattle at a cost of \$2,200, the Convention obtaining the last \$500 from the Home Mission Society. Mr. Okerson also built a meeting-house at Tacoma at a cost of \$1,200, to complete the payment for which the Board obtained \$300 from the Society. Churches were afterward organized to occupy these buildings. The money raised for home mission work came from the following sources: from eastern Washington and northern Idaho, \$334.50; from western Washington, \$119.75; from British Columbia, \$26.75; from Oregon, \$2,654.60; making a total of \$3,135.60. Truly this was a marvelous showing for these trying times, that so much could be accomplished with a membership aggregating but four thousand and scarcely any of these with means, except the accumulations of each year; but the men and women who were leading this work had a steadfast purpose, a comprehensive view of the field occupied, and a wise forecast in planning, as will be seen in the following extract from the report of the Board of this date: "To develop self-help and incur no debt, and to lay a foundation which should include all departments of Christ's work, which had been the purpose in 1877, had apparently been intelligently intensified in 1882."

A marked feature in the work of the Convention for the year was what might be termed a "solicitors' union." It consisted in

appointing solicitors at first in each of the Associations to collect funds for mission work, and in each church to solicit for the *Baptist Beacon*. The plan was so useful that it soon came into use in each church appointing their solicitor, who was selected with reference to appointed at the associational meetings, the delegates from each church appointing their solicitor, who was selected with reference to knowledge of the work and interest in it. These solicitors were no small factor in developing self-help. Often, in general gatherings, they came together to compare notes, to consult upon methods, and to pray with each other, and they were considered an indispensable agency in unifying the work. They served to keep many individuals and churches in line with the work, a thing very much needed in those earlier days.

The year 1882 was also a memorable year for the Convention of the North Pacific Coast in several other respects: First, as already indicated, on account of the rapid development of the country. We quote from the report of the Mission Board of that year to show how comprehensive was its view of the field it was occupying, and also to show the intense pressure under which it was laboring:

In presenting this, our fifth annual report, we can only make a brief survey of the field which the dear Lord has given us to occupy.

We speak first of the field itself. Our field embraces Oregon, Washington Territory, northwestern Idaho, and part of British Columbia. In area, it is equal to all the New England and Middle States combined; and never, we believe, in the history of these States, was there a more imperative demand for home mission work or a more hopeful field to occupy, than that which God has given to us on this North Pacific Coast. Our field is capable of sustaining as dense a population as any of the New England States.

Its mineral and agricultural resources and climate invite settlers as the New England and Middle States never did. In one respect the States named had the advantage of us, namely: They had the commerce of the Old World by the Atlantic Ocean. This has aided them in building up large cities and manufacturing towns; and made them centers of commercial life and immense capital, of which we are all proud, and from which we would subtract not a dollar, nor withhold the credit due to "our fathers" for their wise forecast and enterprise in building up such monuments to their praise.

But we present for the prayerful consideration of Christian people the fact that our country is peculiarly situated as regards the commerce of the world. If its eastern shores are bathed with the waters of the Atlantic, which is dotted with sails of vessels and clouded with smoke of steamers freighted with the commerce of Europe and Africa in natural channels, so its western shores are bathed with the waters of the Pacific, which begins to be dotted with sails of vessels and clouded with the smoke of steamers freighted with the commerce of Asia and Australia; in natural channels so rapidly growing that we may anticipate the time when the commerce of the Pacific will bear a favorable comparison with that of the Atlantic, and when large cities and manufacturing towns shall dot the Pacific, as they do now the Atlantic slope. We believe this is inevitable if the world and the United States continue as now expected. North America is inviting the world to make homes upon her domain, and the people are coming—*coming!* The march is westward by the tens of



thousands; they are reaching our borders, and the volume is constantly increasing, and will be marvelous when we have railroad communication with the East. Nor will it stop until every valley and foothill in our most inviting country is settled and developed to the full extent of its capacity.

Now, if this ideal is to be realized in the future, what is the duty of Christian men and women whom God has placed upon this great field? Evidently they go before as the messengers of God, to prepare the way for the reign of his Son, and their duty is as plain as the hands upon a dial plate:

First. To establish and sustain churches of the Lord Jesus Christ in the centers of population, where the people are to be, and where evermore the faithful ministers of the Lord Jesus are to be found as teachers and preachers of the blessed gospel, where the people, men, women, and children, are to be gathered together to hear and learn to obey the word of God as long as they live in this land of freedom and plenty, where the Lord their God has placed them.

Secondly. To build houses of worship whose spires shall point the people heavenward, whose bells shall lure the people churchward, and whose ministers shall call the people Godward, whose walls shall stand as monuments of the foresight of God's people in laying the foundation of our future greatness upon principles of eternal truth.

Thirdly. To send out and support evangelists and itinerant missionaries to preach the gospel to the destitute and thereby win the masses to the Lord Jesus Christ our Saviour.

Fourthly. To foster and aid the work of Christian education for the young, but especially where our young men can prepare to preach the gospel.

This, brethren, is the work we are trying to do on this field, and of which we bring you this, our report.

Secondly. The year 1882 was memorable and important because the Convention sent a representative to the jubilee meeting of the Home Mission Society, held at New York in May of this year. The representative was appointed by the Convention at its previous annual meeting. Rev. C. H. Mattoon, in his "Baptist Annals of Oregon," pp. 33, 34, gives the following as the special things that the representative had in mind in visiting the jubilee meetings:

First, a plan by which the Convention might be able to purchase lots on which to build churches and parsonages in the new important towns which are rapidly growing up along our railways. Secondly, to augment, if possible, our present provision for aid to build houses of worship and parsonages. Thirdly, to open the way for the transportation of men to the new field. Fourthly, at the earliest possible date to open the way to occupy with strong men all the strategic points on this great field. He had not in mind any effort to raise money, but rather to bring the field and work before the societies and the prominent brethren, and to lay such plans as would speedily reach the four things proposed.

The following is the report of the representative to the Convention, at its annual meeting held in McMinnville in October, 1882, which was published in the minutes of that year:

## REPORT OF DELEGATE TO JUBILEE MEETINGS

*To the Baptist Convention of the North Pacific Coast:*

Your delegate, appointed to attend the May meeting in New York and represent the work of our Convention, would most respectfully submit the following report:

1. Your representative agreed with your committee, appointed to raise the funds to defray the expense of the journey, to make the trip, if the committee would provide \$300. This the committee provided, and the journey of about nine thousand miles was made at an expense of nearly \$400. The remaining \$100 having been provided from lectures in different States and supply of churches as opportunity offered.

2. Your representative delivered lectures upon "The great Northwest as a field for ministerial and missionary effort," in different places in the States of New York, Michigan, Illinois, and Iowa. The most prominent among the places where lectures were delivered should be named: Morgan Park, Chicago, Ill., before the students of our Theological Seminary, also before the students of Rochester Theological Seminary, Rochester, N. Y. The subject treated at these places was "The great Northwest as a field for ministerial effort." A deep interest was awakened in both these schools, among both professors and students, in our field and work, both missionary and educational. We believe it is not too much to expect that our visit to these schools will result in permanent interest in this great country, and the settlement of some of their best students upon our field in the coming years. In New York before the Jubilee meetings of the American Baptist Home Mission Society, and before the American Baptist Publication Society, your representative was most cordially received, and before the Home Mission Society was asked by unanimous voice of the crowded house to return to the platform and continue his address after the time allotted had expired and your representative had gone to his seat. The occasion of this was doubtless the fact that this great and important and promising field was never before represented in the meetings of the society, and the further reason that the facts stated by your representative, touching the material resources, climate, mission work, and educational interests, with the probabilities before this great and rapidly growing country, were both new and marvelous.

The apparent result of the visit of your representative at these meetings was the assurance of the representatives of both societies, and of many prominent laymen, of an interest in our field and purpose to help our work, never before experienced by them. This, we feel confident, is true as touching our educational and mission work.

In other places and States where your representative spoke of this great field and its resources, of its superior advantages, inviting immigration and settlement, of its superior climate and healthfulness, the greatest interest was manifested; and it would not be exaggeration to say that hundreds of persons were put on the track of such information as they desired regarding this country to which they expressed a purpose to emigrate sooner or later.

Your representative is not forgetful of the great privilege your appointment offered him to renew old acquaintances in the East and make new ones, as well, to visit friends and see something of the growth and development of the East, to come in contact with leading spirits in our denominational life and work.

He hopes also that his going may have resulted in strengthening the ties of Christian love and interest that bind us together as one common brotherhood in our common work under the one head, Jesus Christ our Lord.

Respectfully submitted,

J. C. BAKER.



Thirdly, this year was marked by the missions outgrowing the old plans and methods of operating. This was recognized by the members of the New York Board, and they decided from their viewpoint that it was necessary to have a representative of their own on the Pacific Coast; they offered the position of superintendent of missions for the Pacific Coast to Rev. J. C. Baker, who finally accepted, resigning his pastorate in Salem, Ore., and taking up the work in July, 1882, after the Mission Boards of the Conventions of the North Pacific Coast and of California had approved the appointment. This provided both for a change of methods, and rendered it necessary for the enlargement of the work. The change was made in the Northern Convention Board by appointing the superintendent of missions corresponding and financial secretary of the Board, thus leaving the general missionary to pursue the work of evangelism.

Fourthly, the year was memorable as a year of threatened disaster to the Convention finances. This grew out of a false impression given the editor of the *Herald of Truth*, in California, who visited the Convention of the North Pacific Coast as a fraternal delegate from California. Recognizing the great advance the Convention of the North Pacific Coast had made in raising funds to support its missionaries, he said in the *Herald of Truth* that the Convention Board required of the missionaries aided by the Board to raise the pro rata required by the Home Mission Society from their churches. This had a very serious effect upon our finances, as it was sent to many of the principal churches and brethren on the North Pacific Coast, and also to New York, and was quoted in Eastern papers. It was, however, largely counteracted by the following statement, published in the *Baptist Beacon*, which was marked and sent to all sources whence it was thought any harm could possibly come to cripple the financial work of the Convention. That Doctor Abbott designed this to injure the work of the Board cannot be believed, and yet he had ample opportunity to learn the truth:

"VISIT TO THE NORTHWEST"

(*Baptist Beacon*, January, 1883. J. C. Baker, Editor.)

The editor of the *Herald of Truth* made some strange discoveries during his late visit to the North Pacific Coast, and has "placed himself on record" as an eminent explorer into the mysteries of this remarkable country. In his article headed, "Visit to the Northwest," in the *Herald of Truth* of November 15, after saying many good things of our country and people, he makes discovery

No. 1. Namely, That the Baptist Convention field of the North Pacific Coast is too large for effective work with all sections. He says:

"One question moreover, whether the North Pacific Coast Convention does not spread over too much country for effective denominational propagandism with just fidelity to all sections. Nine hundred and fifty-nine thousand nine hundred and thirty square miles is the area to which it is a base of supplies. Oregon, Washington Territory, Idaho, and British

Columbia are no small part of our continent. The full shore line itself of this land surface is ten thousand two hundred and four miles."

Whether the effort at "denominational propagandism" by "The Baptist Convention for the North Pacific Coast" has been effective or not, let the facts speak. When we organized our Convention under its present constitution, in June, 1877, we had on this field about seventy-five churches and three thousand members; now we have over one hundred churches and over four thousand members. Then we had no Baptist paper published on this great field; now we have one taken by most of our families. Then we had no academy; now we have one flourishing academy, with a good building paid for, and over ninety pupils enrolled last term. Then we had a dilapidated old college building, with the school run down and its patrons discouraged; now we are just completing one of the finest and most commodious buildings in the State, at a cost of over twenty-three thousand dollars, with provision made for the full payment of its construction. Then we had pastors settled in five county seats; now we have twelve. Then we had six men giving their undivided time to the ministry; now we have twenty-five. During the same time we have built, or have in process of building and nearly completed, thirteen houses of worship. Then we had only two missionaries, and they, supported by the Home Mission Society; now we have eighteen, and the Convention pays one-third of the whole expense, besides aiding the Publication Society in supporting a Sunday-school missionary and colporter. Then but three at farthest of our churches were paying to home missions; now nearly ninety are represented in the yearly report of our treasurer, in the sum of nearly four thousand dollars. Then there were only two or three churches paying yearly to foreign missions; now there are nearly fifty represented in the yearly offerings. Then we were doing almost nothing for missions; the last year we paid over \$4,500 to home and foreign missions; now we submit, that, while this showing is not all we could desire, or all that is needed, still it is effectual "denominational propagandism."

No. 2. The next "discovery" the editor of the *Herald* makes, is that the "centralization of power" in the Willamette Valley is dangerous to Washington Territory. Here is what he says:

"Puget Sound puts in a claim which it feels oftentimes is not heard; but, for absorption in the Convention, agreeable as it is, it maintains that western as well as eastern Washington would be aided more liberally, irrespective of plans of co-operation by the Board in New York. Its relative weakness in church life does not satisfy it that the country that is to be a terminus to the Northern Pacific or Canadian Railroad lines, humming with the commerce of centuries ahead, should be so sadly unoccupied with home missionary work. Willamette Valley, sure to be the center of affairs as now, for a long time with Portland's preeminence, replies that eastern Oregon at least has had large appropriations from New York. But this does not satisfy Puget Sound."

All this! and yet eight of the meeting-houses built are in Washington Territory, three on Puget Sound, and five in eastern Washington, and of the amount appropriated to the North Pacific Coast for building purposes by the Home Mission Society, under direction of our Board, \$2,450 has been appropriated to six of these churches, and six hundred dollars loaned to two of them, and every one of them aided save one, all by the hearty recommendation of the Mission Board of the Convention; while a single donation of five hundred dollars is the sum total paid to Oregon churches from the same source. In the support of missionaries also, Washington has by far the preeminence. Not counting our general missionaries, who belong to all parts of the field alike, we have the following

under appointment for Washington Territory, including Scandinavian missionary for Seattle, six missionaries, with an appropriation of \$2,700; one in British Columbia at four hundred dollars; two in Idaho, at nine hundred dollars, making a total appropriated outside of Oregon of four thousand dollars. In Oregon we have now seven men under appointment, to whom there is appropriated \$2,600, and this too while the large per cent of our pro rata of the money has been raised in the Willamette Valley. The ratio of appropriations now does not vary greatly from what it has always been. Certainly the Board, which it has been necessary to locate in the Willamette Valley for effective service, has not been partial to Oregon, and the strong probability is that Washington Territory has not suffered by the "plan of co-operation." "Puget Sound" has never asked but one appropriation from the Board of the Convention, but has been granted readily, when the men could be had for the field.

No. 3. The third and last "discovery" of which we make mention is, that our contributions to missionary work have been in part "illegitimate," that we have "assessed" the churches seeking appropriations "contingent upon a return of two dollars for one" from "New York."

"The North Pacific Coast Convention is reported to have raised per annum three thousand dollars. This, plus six thousand dollars on the basis of co-operation, has made nine thousand dollars possible to be drawn from the treasury in New York. How has this been done? Has it uniformly been by legitimate contributions of the churches, or by assessments of one for every two dollars desired by the churches seeking appropriations for missionary service? In some instances, our informant says; we know not in how many. It is a way, nevertheless, to be deprecated, and never applied, in our knowledge, in California. We doubt if this is the plan of co-operation contemplated by the Home Mission Board in New York. The development of the spirit of home missions is one thing, and its showing of benevolent contributions is matter for laudable emulation. Benevolence by church assessments, contingent upon a return of two dollars for one, appears to us to be another thing, and at best a premium on self-interest on the part of missionaries and churches alike. Drafts on New York might be unlimited by levying one-third of the amount drawn, on the churches."

In reply to this, it is sufficient to say: First, there has never been an "assessment of one to two" made upon one of our mission churches, nor any other amount. The Home Mission Society as well as our Mission Board require our mission churches to take collections for mission work. This is the extent of requirements in this particular. Secondly, the fact that a large proportion of the money has been raised in the Willamette Valley where the least amount has been expended is an evidence that our contributions are legitimate. Thirdly, the fact that the first three years of our work was prosecuted independent of the Home Mission Society, and that our contributions had increased from nothing to \$2,400, and that the ratio of increase has not been so large since we entered into co-operation as before, though steadily increasing, is an evidence that no "illegitimate" means is being used under the present co-operation to obtain money. Fourthly, the fact that almost all of our churches on this great field are contributing to this work, and very many of them to the full extent of their ability is an evidence, not only that our contributions are legitimate, but generous and commendable from every point of observation. We submit that portions of the article referred to should be retracted, and so the great injury done our work in the great Northwest ameliorated as far as possible, and we modestly suggest that the *Herald of Truth* hereafter seek information from reliable sources.



## CHAPTER VII

### A NEW ERA IN THE NORTHWEST

1883

Northern Pacific Railway opened. Initial action. Marks an era in Christian effort. One field. One work. Problem of separate Conventions. The broad field. Timely appeal. How difficulties were overcome. Historical statement. Three years independent. Three years co-operating with American Baptist Home Mission Society. Marvelous record. Outgrowing. Agencies. Forecast.

THE year following the opening of the Northern Pacific Railway, namely, 1883, seems to have been the most important year of organized work among Baptists on the North Pacific Coast. Extensive quotations are given from the *Baptist Beacon* and the minutes of that year because it was a crucial period in the history of the field covered by this Convention. The initial official action for the year was taken at the April meeting of the Convention Board.

Editorial from the *Baptist Beacon* for September, 1883, Rev. J. C. Baker, editor:

#### COMPLETION OF THE "NORTHERN PACIFIC"

Soon after this issue of our paper reaches our subscribers (Sept. 8), the formal opening of the Northern Pacific Railway will have taken place, under direction of Hon. Henry Villard, with fully four hundred and fifty guests, prominent men and capitalists of our own country and of England and Germany. This marks an era in our country, but especially upon the North Pacific Coast. Already we begin to feel the influence of the connection with the East in all commercial and business pursuits. We really feel as if we are a part of a great country, and united by the closest business ties. We feel no longer isolated, or small, or dependent—so really it puts us into the great whole and makes us contributors to its growth. We rejoice in this, and are proud of the day which to us is little less than the opening of the Central Pacific was to California, fourteen years ago. It is now for us to prove ourselves capable of appreciating and using the new forces put into our hands and worthy of the strategic position we hold in our great country.

No less does this mark an era in Christian work and denominational effort. Everything will be changed. Wider and more comprehensive plans must be laid to meet the exigencies of our mission work. If ever in our history we needed wise forecast, it is now. At our coming Convention in October we must settle some important questions, forced upon us by the new impetus given to immigration and business, and the settlement of this new country by the completion of this great enterprise. Among these questions are the following:

First, and most important. Whether we can rise above every commercial jealousy fostered in different sections of this large field covered by our Convention, and, filled with a high and Christlike aim, regard the work on every part of the field as one, and so carry it forward.

Secondly. Whether we can rise above every personal feeling and prejudice and lay our best self upon the altar of God to accomplish his purposes, waiting for our reward until he says, "Well done."

Thirdly. Whether we shall preserve the unity of our people on the upper coast and so cement ourselves to the great denominational heart of the Baptists of the East that they, through the Home Mission Society, will continue their generous help and fostering care of our mission work, and so help us to become firmly compacted together with the great body.

These are the questions at issue, and they will require our best wisdom and forbearance and sacrifice. The rights, interest, and importance of every part of the great field are to be recognized and cared for as one field by a common brotherhood. Our paper is to be sustained, our schools reared up to flourishing institutions of learning, and the unity of our people preserved and held for every one, and every branch of our work, so that the remotest part will have the power of the whole behind it; not only now, when one Convention covers the whole territory, but also when the time comes for a division of the field into separate Conventions. This time will come. In the judgment of some brethren it has already come; in the judgment of others it has not. This is a subject upon which there is room for great difference of opinion, to which every one has an unquestioned right, and the opinion of every one should be candidly examined. Whether the Convention shall continue as now, with the "North Pacific Coast" as its field, or whether it should be divided, will need our prayerful consideration at the Convention. All these issues are before us, and the responsibility upon us, and it remains to be seen whether we are equal to the occasion and have grace enough to plan for the whole field the best things.

For ourselves, we think that our plans of work could be so modified as to meet the requirements of each district and secure their highest development for at least three years longer, fixing the time when we would come together from all parts of the field to close up our Convention work preparatory to organizing separate Conventions, and all in such a brotherly way as to give to each of the new Conventions the most hearty and powerful sympathy and support of every other—a state of things pre-eminently desirable. God has greatly prospered us in our unity; may we not forfeit his blessing upon our whole work by any readjustment of the future.

We believe that on this North Pacific Coast we shall do ourselves, as Baptists, great injustice if we do not take into our thought, and heart, and prayers, and contributions, this wider field for Christian effort, and that we shall dry up our resources and dwarf our denomination by confining our thought and effort to the North Pacific Coast. God calls for a wider area for a regenerated heart, a broader field for its operations, than its own home and immediate surroundings. Yea, as great as the heart of Christ compasseth, so the heart that is in Christ should feel that "the field is the world." Unto such a work as is outlined here, dear brethren, are we called on this upper coast.

Prior to the annual session of the Convention in 1883, the editor of the *Baptist Beacon*, who was also the superintendent of missions, issued the following appeal:

From the *Baptist Beacon* for October, 1883.

#### THE WORK OF YEARS

One of the most important reports ever made to our Convention will be made by the Mission Board this month at the annual meeting at Brownsville. It will contain a review of the work from the beginning of our Convention, its present condition, and its plans for the future. It is to these last we desire to call the attention of our people in this article.



Methods of work are fair subjects for discussion. It would be strange, indeed, if upon all this great field we should not have differences of opinion concerning plans and methods of work, both for the present and for the future. Nor should there be any abridgement of the right of discussing plans in open Convention.

Our work has outgrown our present plans. The Board has anticipated this result if the blessing of God continued upon our work, and expecting it would, has already taken the initial step to provide for it by dividing the field into "mission districts," each to have a general missionary, and in an important sense control of its own work. This step was taken in January last. It was thought that it would serve to develop both the work and workers in each of the districts, and the better fit all for independent work when the time should come for separate Conventions, as come it will. Now this plan of work, in some definite form, will be presented to the Convention by the Board; probably modified from their own first thought about it. But it will be so presented that it will be exceedingly important that every part of the field be represented in the discussion and final settlement of the plans for coming years.

Let the brethren come from all parts of the field. Let eastern Washington and Idaho, eastern Oregon and southern Oregon, Coos Bay and western Oregon, western Washington and British Columbia be represented. If you can do nothing more, send a committee to represent your field. None of us can do it so well as those who are on the field. Let those who cannot come help defray the expenses of those who do come from the most distant parts of our great field. We need the united wisdom of our brethren, and especially the wisdom that comes in answer to prayer, to aid us in settling the questions at issue, which are: Shall we continue our Convention with its present area? or shall we divide up into separate Conventions? or shall we adopt a definite plan of work for two or three years, having in view the better development of each "mission district"? and set the time when we will come together and form separate Conventions? The importance of these questions every one will see, and we hope every church will send one or more delegates to help settle them.

For a comprehensive view of the manner in which these early workers met great and threatening difficulties, and by God's help overcame them, a quotation is given from the report of the Convention Board as published in the *Baptist Beacon* for November, 1883.

#### REPORT OF THE MISSION BOARD, OCTOBER 25, 1883

*To the Baptist Convention for the North Pacific Coast:*

Your Mission Board beg leave to present the following report of our home mission work to October, 1883:

#### *Historical Statement*

The old Oregon and Washington Territory Convention was re-organized by delegates called together for the purpose by the Executive Committee of the old Convention at Albany, Ore., June 26, 1877. The new organization took the name of the Baptist Missionary and Educational Society. Its field of operation was enlarged to embrace Oregon, Washington, Idaho, and British Columbia.

The object of the new organization was to promote and foster missions, Christian education, and Sunday-schools. It was designed to make the society permanent, to prosecute the work as God opened the way,

either independently or in co-operation with other agencies of our denomination which might at any time be at work upon the field.

At the third annual meeting of the society it was voted to change the name of the society to the Baptist Convention for the North Pacific Coast, including the same territory. While this did not change the character of the work, still it was evident to all that its purpose of permanent continuance was changed, and that it was only a question of time and growth when each separate State or Territory would require its own Convention, and should have it. This expectation has been kept constantly in view by this Board in all its plans since that time, with the understanding that whenever the churches of any State or Territory expressed their desire to form a Convention of their own, they were at perfect liberty to do so, and should have the hearty sympathy and full approval of the Convention in such action.

That difference of opinion would exist as to the proper time to organize separate Conventions has been recognized; but that there should be no effort to restrain the liberty of the churches in any State or Territory from organizing a Convention of their own, when they deemed it wise, has ever been held.

When we met at McMinnville in October, 1877, for our first annual meeting, we had ten dollars to begin with paid into our treasury by A. W. Stannard, treasurer of the old Convention. To this was added a collection of forty-six dollars, taken by Rev. J. C. Baker, with additional pledges of nearly three hundred dollars, and this was the basis upon which we started our missionary operations. At this meeting a Missionary Board was constituted, who offered to Rev. J. C. Richardson the position of general missionary, which was finally accepted, and so our work began.

At this time the Home Mission Society had three missionaries upon the field, and the Publication Society one colporter, and this was all the mission work of any kind being done by our people on this great field. We carried forward our work upon an independent basis for three years, with the following results: Whole number of missionaries employed, 12; years of service performed, 14; churches supplied, 23; out-stations supplied, 26; churches constituted, 7; Sunday-schools organized, 23; estimated number of conversions, 162; number of baptisms, 105; houses of worship built, 3; and with the following exhibit of finances for the same period:

Total collections for the work.....		\$5,707.19
Collected from Oregon .....	\$4,684.50	
Collected from western Washington and British Columbia .....	387.25	
Collected from eastern Washington and Idaho.....	159.44	
Collected from American Baptist Publication Society Book Fund .....	476.00	\$5,707.19

#### *Expenditures Same Period*

In Oregon, including one-half expense of general missionary work .....	\$2,053.26	
In western Washington and British Columbia, including one-fourth of the general missionary expense .....	2,019.20	
In eastern Washington and Idaho, including one-fourth of the expense of general missionary....	952.30	
Expenses of the Convention and Board .....	258.52	
Carried over to co-operation .....	423.91	
Total expenditures .....		\$5,707.19

In October, 1880, we entered into co-operation with the American Baptist Home Mission Society, we agreeing to accept their missionaries, and they ours, who were in service at that time. At this time we had nine men under appointment, and the Home Mission Society had four. By the plan adopted, the Home Mission Society was to pay two-thirds of the salary of missionaries, and our Convention one-third, all missionaries to be recommended by our Board, and to be commissioned by the New York Board, and were to report in duplicate to each Board quarterly. Under this plan of co-operation, we have worked harmoniously for three years, the Home Mission Society having honored all recommendations of our Board. The following results have been reached under this plan of work: Whole number of missionaries employed, 36; years of service performed, 51; number of churches supplied, 59; out-stations supplied, 100; churches constituted, 16; Sunday-schools organized, 56; estimated number of conversions, 359; number of baptisms, 314; houses of worship builded, 19; and the following is the exhibit of finances of the Convention for the same period:

#### *Collections*

Total collections from October, 1880, to October, 1883, including \$423.91 carried over from October, 1880 .....		\$6,995.90
Collected from Oregon .....	\$5,870.40	
Collected from western Washington and British Columbia .....	480.60	
Collected from eastern Washington and Idaho ..	644.90	\$6,995.90

#### *Expenditures to October 1, 1883*

Paid on account of missionaries, in co-operation with the Home Mission .....	\$6,063.34	
Paid on account of missionaries still serving independently, or in co-operation with the Publication Society (Book Fund) .....	423.91	
Paid on account of Convention and Board expense .....	508.65	\$6,995.90

#### *Statement of Expenditures*

Under co-operation with Home Missionary Society.

Total paid missionaries from October, 1880, to October, 1883 .....		\$22,024.52
Total paid in Oregon .....	\$9,782.67	
Total paid in west Washington and British Columbia .....	3,899.05	
Total paid in eastern Washington and Idaho....	8,342.80	\$22,024.52
Of this amount the Convention has paid its pro rata on (up to October 30, 1883) .....	20,236.28	
The Convention owes pro rata on.....	1,788.24	\$22,024.52
Amount due New York, October 30 .....		596.08
Cash and pledges on hand October 30, 1883 ....		596.08

#### *Résumé*

Total collections from October, 1877, to October, 1883 .....		\$13,133.45
Total collections in Oregon .....	\$10,806.36	
Total collections in western Washington and British Columbia .....	1,005.65	
Total collections in eastern Washington and Idaho ..	845.44	
Total collections for Book Fund .....	476.00	\$13,133.45



*Expense Résumé*

Total paid from October, 1877, to October, 1883:

Total paid missionaries .....	\$25,733.61	
Total paid expense of Convention .....	767.17	\$26,500.78
Total paid by Convention .....	12,703.09	
Total paid by Home Mission Society .....	13,797.69	\$26,500.78

From the beginning of our work the development of the missionary spirit has been so rapid and general among our churches as to be cause of profound gratitude to our heavenly Father. For four years nearly ninety per cent of our churches have been represented in the gifts of its members to the work. The gifts of many of our brethren and sisters have been generous, and in no small number of cases self-denying to an extent calling for our most hearty praise.

During the progress of our work there has been some opposition, but most of it in passive form; and where it has been active has measurably subsided, and we believe would altogether, upon a better understanding of our purpose and plans of work. On the whole, we have every reason to praise God for what he hath wrought, at the same time deploring that our fidelity and forecast has not rendered it possible for God to do more for us.

## THE PAST YEAR

The past year has been the most trying of our history. First, financially. We began the year under a financial strain, occasioned by the effort necessary to relieve our treasury from embarrassment at the close of last year. The unprecedented drought, extending over all our area, and of so long continuance, has made it an unusually difficult year to collect money.

Secondly. The work has outgrown our ability. The calls for help are so many and so pressing that the Board is often straitened to know what to undertake, or what to leave untouched. To say "Yes" to all the calls would be to hopelessly embarrass our treasury. To say "No," when the calls are so pressing and the fields so promising, is an equally difficult task.

Thirdly. The year has been one of spiritual dearth. Though our missionaries have preached the gospel faithfully and labored abundantly, yet our mission churches have shared in the widespread spiritual dearth so prevalent all over our country, and having been less fruitful in the conversion of souls there has been less spiritual stimulant than in some past years.

Fourthly. Another cause of anxiety to the Board has been a movement in western Washington to secure for that district independent work. The effect of the movement has been the almost utter absence of contributions from that source, which, in the present straitened condition of our treasury, was a source of great anxiety to the Board. Still we have done everything in our power to occupy the field. The Board have no desire to hold the Puget Sound district beyond the expressed will of the churches; yet we would express a deep conviction, from the financial showing of this report, that all parts of the field are under obligations to stand by the Convention until the treasury is relieved from embarrassment, and until, by mutual arrangement, the division occurs.

These four causes have made the year just closed one of unprecedented anxiety to the Board. It has been a year of laborious effort by both your Board and your missionaries—and, on the part of some of the latter, of great sacrifice.

## THE FUTURE

At different periods during the progress of our work it has outgrown our plans. At first we expended most of our effort in general missionary work. To awaken interest in missions, to encourage the feeble churches by visits and meetings held by our missionaries, to develop resources and open new fields, marked the first period of our history. Within two years the work outgrew this plan, and we were obliged to inaugurate the work of sustaining missionary pastors and itinerant missionaries, one general missionary having oversight of the whole field, and the general correspondence being conducted largely by the officers of the Board. This clerical work, however, soon outgrew the time any unpaid agency could devote to it.

This rendered necessary a third change, in which the general missionary was made both corresponding and financial secretary, and instructed to take sufficient time from the field to perform the necessary clerical work of the Board. This plan was adopted because we felt that the time had not yet come to employ a paid agency. It was found, however, within the year, that it was impossible for our general missionary to do the work of corresponding and financial secretary and general missionary too, with any proper regard for his own strength or the demands of the field.

Meanwhile the Home Mission Society had appointed Rev. J. C. Baker superintendent of missions for the coast, to have charge of their work, giving one-half his time to the field covered by the North Pacific Coast Convention, and one-half his time to the field covered by the California Convention. Our terms of co-operation with the Home Mission Society, through whose generous aid we had been enabled to enlarge our work to such an extent, were such that we could avail ourselves of the needed clerical help by appointing their superintendent our corresponding and financial secretary, and so relieve our general missionary to pursue that work unembarrassed. This method was adopted, and to the present time has been working to the satisfaction of the Board.

In January last it had become evident to the Board that another step in advance was demanded. The extent of the field and its rapid growth rendered it quite impossible to aid and develop all sections of the great field as seemed to our general missionary and the Board necessary. Upon recommendation of the Superintendent of Missions, it was voted to divide the field into mission districts, and the superintendent was instructed to enter into correspondence with reference to supplying each district with a general missionary as soon as men could be found and funds would justify. It was thought the plan would have a tendency to develop both resources and workers in each separate district, and where it was needed, a district mission committee might co-operate with the Board, thus preparing the way for enlargement and for final separate work which the Board recognized as not far in the future. This purpose of the Board has been kept steadily in mind, though up to the present time we have not been able to carry it into practical application. We engaged one missionary for the Puget Sound district, namely, Rev. J. A. Wirth, but he finally declined the work.

Add to this another important item to which the attention of the Board had never been called until within the past year, and you will see that radical changes are still needed to meet the demands upon us. It is this: The largest per cent of the money collected to carry forward the work comes from the Oregon churches, namely, about eighty per cent, and the largest per cent is expended in the territories, namely, about seventy per cent. The Board has considered the work one, and has been equally interested in all parts of the field. Men have been available for the fields we have occupied, and the territories have shared largely



in the expenditures; but now, Oregon presses for enlargement of its own work, and the fund we are able to provide will not justify its enlargement and continue even the present outlay in the territories. Therefore, we have asked the Home Mission Society to allow the field to be divided into three mission districts, namely, Oregon, western Washington, and British Columbia, and eastern Washington and northern Idaho, and to adopt the following plan for future work, which we would also recommend for the consideration of the Convention:

"Recognizing the foregoing facts, and the necessity for the still further enlargement of our work upon the opening of the Northern Pacific Railway, rendering necessary a greatly increased number of mission stations to meet the wants of the incoming tide of immigration, especially in the territories, where the largest part of our money has always been expended; and

"Recognizing our inability to meet these demands on the present basis of co-operation,

"We, therefore, most earnestly ask and urge the American Baptist Home Mission Society, under whose generous co-operation we have been enabled to reach such results in the past three years, to allow the work in western Washington and British Columbia, and in eastern Washington and northern Idaho, to be put under a separate Board of their own appointment which shall have control of all work on their respective fields under the supervision of your Superintendent of Missions; they reporting to this Convention annually a summary of their work until such time as they themselves shall deem it wise to organize a separate Convention or Conventions of their own. And further,

"That we most earnestly request the American Baptist Home Mission Society, in view of the increasing demands upon our field for additional missionaries, that the Society appropriate a pro rata of two to one for work in Oregon; three to one in western Washington and British Columbia; and four to one in eastern Washington and western Idaho, believing it to be the least possible ratio that will meet the demands of this great Northwest; and we further ask

"That one-half the amount you charge to this Convention on account of the Superintendent of Missions be charged to Oregon, and one-fourth to each of the other districts.

"We would record our high appreciation of the generous aid rendered by the Home Mission Society, and would extend to Doctor Morehouse, their corresponding secretary, and through him to the New York Board, our most earnest and heartfelt gratitude."

#### REPORT OF SUPERINTENDENT OF MISSIONS ON HIS METHOD OF OPERATING *To the Baptist Convention for the North Pacific Coast:*

DEAR BRETHREN: I would call attention to the fact, that in your missionary work and that of the American Baptist Home Mission Society, whose interests upon the field I have the honor of representing, we are working under a plan of co-operation, and not as independent bodies. That reports are made in duplicate, that receipts are made in duplicate, and that the work done is regarded in a sense as the work of each, while it is done jointly. Under such a plan there must be the closest possible sympathy and identity of interest. The work is one work, and every agency employed has the single purpose of efficiency and the best possible results for both parties.

The Home Mission Society, paying two-thirds of the expense of the agencies employed, have their own representative and agent upon the field whom they appoint and designate as Superintendent of Missions. All other agents employed are by your motion and recommendation, includ-

ing general missionary, missionary pastors, itinerant missionaries, or district missionaries.

In the appointment of their agent upon the field, the Home Mission Society instructed him to maintain the closest possible relations with the Convention and its Mission Board; to co-operate with them in the most intimate and fraternal manner possible; to consult and obtain the combined wisdom of the Board upon plans of work and methods of raising money, and in every legitimate way to aid the Convention in carrying forward the great work upon their field in which the Convention and society are alike interested.

Accepting this as the intention of the Home Mission Society, your Board have met them upon this common ground of identity of interest and appointed the Superintendent of Missions as corresponding secretary of the Board, and also made him financial secretary of the Board, which relieves your general missionary to pursue the especial work of that office.

The work of the Superintendent of Missions for the Board, is to conduct correspondence, raise money, plan work, visit different sections of the field, and report to the Board their wants.

The general missionary of your Convention is, as the title indicates, a man of all work; and yet, like the Superintendent of Missions, he has a distinctive field of operations which ought to be defined in the mind of all supporters of our mission work. His work may be reduced to three kinds: first, opening new fields; second, building houses of worship; third, opening the way for the settlement of pastors.

1. The work to be done under the first head. Take a specific field for example: Say, Sprague, W. T. The Board wish to open that field. They send their general missionary to do it. His work is to get the Baptists together; organize a church and Sunday-school; begin the enterprise of building a house of worship; see what can be done for support of pastor; hold the field, carrying forward the whole work until a pastor is secured and on the field, and the work turned over to him. While doing this he can be doing some other work also. This is only a specimen of many fields widely separated calling for help now.

2. Take a case under the second head, and they are frequent. A house of worship could often be builded, sometimes where a church is, at other times where no church is organized, if there were an efficient man to lead the enterprise. We have found several of this kind within the past few months, where offers of lots and help to build a house of worship have been proffered the Baptists or are open to us. Here is work to employ a general missionary for your Board, send him to such an open field and let him take hold of the enterprise and stick to it until it is complete and provision made for preaching the gospel in it. Many such openings are ready for us to-day, and we cannot take them up. In some cases they are so located that a general missionary could carry on two building enterprises at the same time. This kind of work alone would employ three men on our great field for the next ten years.

3. Take a case under the third head. Here is a church or churches in a given district destitute of a pastor, and circumstances not favorable to the settlement of one. It may be troubles, or depletion by removals, or other causes. The field is important. The Board desire to do something for it. But what and how are the questions? We say, send a general missionary to do any kind of work needing to be done to put this church on its feet and open the way for them to settle a pastor; or in case of more than one church, then open the way to group the interests in the settlement of a pastor; send the general missionary to such a field to stay until he has succeeded or declares the field hopeless. All other work a general missionary would do, not included in these things, would be incidental.

It will be objected that the general missionary could not get over the field at that rate. Well, "getting over the field" is not the thing, but doing permanent work on some part of the field is. In the beginning of our work on the upper coast, it was necessary for our general missionary "to get over the field" to awaken interest, stir up enthusiasm, raise money, hold meetings, etc. But we have outgrown almost all our initial methods. Now, real genuine, solid permanent work is to be done in localities, and when our general missionary is sent upon a field, it should mean something permanent on that field. I think this is the growing conviction of your Board.

## CHAPTER VIII

### GENERAL SATISFACTION

#### 1884

General satisfaction apparent. Preparing for a brotherly dissolution. Legal advice sought. Report of western district. Report of eastern district.

THE history of 1884 is not marked with such intense interest and such far-reaching results as that of 1883 and 1885. It was a year of apparent general satisfaction prevailing in the conduct of the work by the General Convention. The plan, formulated by the Superintendent of Missions and recommended to the Convention Board, of dividing the field into three districts, each appointing a committee of its own to have charge of the work on its field, was adopted by the Convention. Through the recommendation of the Superintendent of Missions, the New York Board had sanctioned the division and the appointment of a general missionary for each district as soon as suitable men could be obtained. Each district was to report annually to the Convention in duplicate, until the time arrived to organize separate Conventions. Oregon remained under the control of the General Convention. The New York Board was not willing, at this time, to take up co-operative work with the western Washington or eastern Washington districts independently of the Convention, the constituency of neither numbering a thousand church-members. Rev. S. W. Beaven was recommended and commissioned as general missionary for the eastern district. Rev. J. A. Wirth was recommended as general missionary for the western district, and was accepted, but for personal reasons did not take up the work. The committee in charge, however, rendered efficient service. Everything seemed to be tending to a time, not remote, when the North Pacific Coast Convention would come together in a brotherly, Christ-like spirit, dissolve the Convention, dispose of its legal holdings, and assure the organization of three Conventions, with the life, sympathy, and power of the whole absorbed by each and stimulating each. The Superintendent of Missions was using his utmost endeavors to pave the way for the New York Board to give its sanction whenever the change was made. With this end in view, early in the session of 1884, the following motion was passed: "Rev. J. C. Baker moved that a committee be appointed to investigate and report to the Convention, next year, what legal steps are necessary to reduce the area of the Convention to the State of Oregon and to change its name if necessary."

The Executive Committee for the Puget Sound district says this in its report to the Puget Sound Association:



Your committee beg leave to recommend an expression of our thanks to the American Baptist Home Mission Society for the generous aid rendered in sustaining pastors and in building houses of worship, the past year, and express our desire for a continuance of the present plan of co-operation and the still further enlargement of the work on our field.

They also passed the following resolution:

*Resolved*, That this Association deeply appreciates the laborious and faithful labors of Rev. J. C. Baker as Pacific Coast Superintendent of Missions of the American Baptist Home Mission Society in this Association during the past year, and that we regard him as peculiarly qualified in capacity and experience for that position.

The Executive Committee of this western district opens its report to the Convention of this year with the following statement:

*To the Baptist Convention of the North Pacific Coast:*

DEAR BRETHREN: Three distinct causes have combined to secure a great and permanent growth within our district known as western Washington and British Columbia, during the past twenty months.

1. A steady increase of population by large immigration.

2. A wise and liberal policy on the part of the American Baptist Home Mission Society.

3. The healthy development of our own resources encouraged by wise and timely aid.

In January, 1883, there was not a single home missionary on our field. To-day there are seven men in active employ of the Home Mission Society, aside from our Superintendent of Missions.

There were then but eleven churches reported on the field. To-day there are twenty. There were then but six church edifices. Now there are thirteen.

The year just passed added to our permanent improvements a value of over \$12,000.

There has been a general advance all along the line.

*Executive Committee of the Puget Sound  
Association, Western District:*

{ REV. D. J. PIERCE, *Chairman*.  
JUDGE R. S. GREEN,  
REV. J. A. WIRTH,  
REV. B. N. L. DAVIS,  
GEO. W. TRAVER.

In eastern Washington, a Convention was organized, auxiliary to the Convention of the North Pacific Coast, and it so continued until the Convention of the North Pacific Coast was dissolved. This course became necessary in that district because it contained three separate Associations, and so could not focalize its work on an executive committee, as was done on Puget Sound where all the churches were members of one Association. The churches of the eastern district report to the Convention that they have given most of their effort to home missions. They have nine missionaries under appointment, and thirteen churches in the bounds of their district with four hundred members. They report efficient and very helpful service from their



general missionary, Rev. S. W. Beaven, both in raising funds and in aiding feeble churches. There was a struggle in this district such as was not felt in either of the other districts. They had never asked for independent work. The country was new, the people were poor, the times were hard. They say in their report:

Under the district plan of co-operation with the Home Mission Society, which at the suggestion of your body we adopted, we have not been able to carry on our work as successfully as we had hoped. The terms made us were liberal, and we are grateful for them; but, with our church building, our church debts, and the hard times, we have not been able to raise our pro rata.

At the annual meeting, however, or soon after, their pro rata was provided; and they continued Rev. S. W. Beaven as their general missionary; and, by his wise and godly counsel and untiring effort, he soon implanted in them a faith and courage that has never ceased to grow.

In their report to the General Convention, the Convention Board of eastern Washington and western Idaho make the following mention of conditions apparent under the new plan of work:

#### SUPERINTENDENT OF MISSIONS

Your Board feel that in making our report, it is due the Superintendent of missions, Rev. J. C. Baker, and the Home Mission Society, to state that we are heartily in accord with the Superintendent of Missions in his plans of work in opening up new fields of labor and supplying the fields already under the fostering care of the society, and while his labors have been arduous, he has been indefatigable in his efforts to meet the pressing needs of the various fields under the supervision of this Convention. We most heartily bespeak for the Superintendent of Missions the continued cordial, prayerful, and hearty interest and co-operation in his work, heretofore so generally accorded him.

#### THE HOME MISSION SOCIETY

Each year we are brought under new obligations to the Home Mission Society for its generous help in prosecuting our work, and we hereby express our acknowledgment to the society, and to Rev. H. L. Morehouse, the corresponding secretary of the society, for the deep and helpful interest they have taken in both our missionary and church edifice work. We recommend that suitable expression of our appreciation of the work of the society be prepared by the Convention and transmitted to the society officially signed.

We also recommend that the society be asked to continue its co-operation with the Convention, and that a statement of our utter inability to supply the pressing needs of the field be made, and the society asked to increase its expenditures upon the field as soon as the condition of its treasury will justify.

REV. J. F. BAKER, *Corresponding Secretary.*

All the conditions taken into consideration, the work of the year appears to have been both satisfactory and hopeful.

## CHAPTER IX

### THE ATTACK UPON THE OFFICE OF THE SUPERINTENDENT

1885

A surprise. Consternation. Conditions. Oregon report. Western Washington report. Eastern Washington report. Report of Superintendent of Missions. Three elements operating. A strange combination. First move. Second move. Third move. General conditions. Before 1884. *Home Mission Monthly*. No. I, No. II, No. III; after 1866, No. IV. Justice.

AFTER reading the account of the organized work on the North Pacific Coast up to this date, no one will be prepared for the record of events occurring in the annual meeting of the North Pacific Baptist Convention held in Portland in 1885. It is difficult to write of them; and it would be more difficult to believe them, were they not matter of record. As such, they are historical events, and belong to the historical account of the three Baptist Conventions growing out of the Convention of the North Pacific Coast, viz., the Oregon Convention, the Convention of Western Washington and British Columbia, and the Convention of Eastern Washington and Western Idaho. The territory of these Conventions was all covered by the Convention of the North Pacific Coast, and they were all represented in this meeting, but the Convention of Eastern Washington and Western Idaho was represented only by report, having no delegates present. Rev. C. H. Mattoon, the Baptist historian of the North Pacific Coast, gives a full account and analysis of this meeting of the Convention in his "Baptist Annals of Oregon," Vol. I, pp. 351-362. In closing his article, he says: "The result of all this trouble was to spread consternation through all the Baptist ranks of the State and almost to paralyze all immediate activity in mission work." The inconsistency of the whole action will appear from the record of what was actually done.

Reports from the three districts show the following conditions for the year. We quote first from the report of the Board of the General Convention which still controlled the work in Oregon:

#### *The Baptist Convention of the North Pacific Coast:*

DEAR BRETHERN IN CHRIST: Your Home Mission Board beg leave to present the following report for the current year:

First. We would record our gratitude to Almighty God for his preserving care over the members of the Board and the missionaries under employ during the year, and for the rich blessing that has come upon the churches of our Convention.

## MISSIONARIES

The following brethren have been under employ during a portion or all of the year, and have performed faithful and acceptable service, namely: Rev. A. M. Russell at Ashland and Medford; Rev. E. C. Hamilton at Roseburg; Rev. C. P. Baily at Summer and Marshfield; Rev. G. W. Black at Gardner and Elkton; Rev. C. M. Hill at Eugene; Rev. T. G. Brownson at Albany; Rev. G. J. Burchett at McMinnville and Dayton; Rev. W. E. McCutcheon at Carlton and Mount Olive churches; Rev. C. W. Rees at Forest Grove, Hillsboro, and Washington County; Rev. Tong Tsin Chung, Chinese missionary at Portland; Rev. C. H. Hobart at East Portland and Mount Tabor; Rev. O. D. Taylor at The Dalles; Rev. W. H. Pruett at Weston, Centerville, and Milton; Rev. C. A. Woody at Pendleton; Rev. G. T. Ellis at La Grande and Union County.

The following table shows in part the work done by these men during the year:

Weeks of labor performed.....	575
Number of sermons preached.....	1,486
Number of churches supplied .....	22
Number of outstations supplied .....	25
Number of prayer meetings held .....	685
Number of religious visits made .....	2,988
Number received by baptism .....	114
Number received by letter .....	86
Number of members in mission churches .....	825
Number of churches organized .....	2
Number of Sunday-schools organized .....	2
Value of church property .....	\$32,800.00
Paid for home missions .....	\$390.35
Paid for foreign missions .....	\$95.67
Paid for Publication Society .....	\$43.72
Paid for educational purposes .....	\$33.60
Paid for other benevolent purposes .....	\$121.70
Paid for building and repairs .....	\$4,903.00
Number of Sunday-schools under their care.....	22
Number of pupils enrolled .....	1,323
Number of teachers .....	102
Contribution for school expenses .....	\$407.11
Contribution for other objects .....	\$47.87

These mission churches have their work well organized as a rule, and are being led by their pastors into an intelligent activity in the various departments of our denominational work.

## FINANCES AND DESTITUTION

Early in the year it became evident that our scale of expenditures was too large to be carried through the year, and we have made every effort to reduce expenses. In case of fields vacated, we have not filled the vacancies on this account, and in case of new fields calling for aid we have not dared to open them from the same cause.

## THE HOME MISSION SOCIETY

The great financial strain upon the Home Mission Society rendered retrenchment necessary, which was announced by the chief secretary, Rev. H. L. Morehouse, D. D., in April. After the anniversaries at Saratoga in May, it was decided that thirty per cent from the appropriations of last year must be made upon our field. The Superintendent of Mis-



sions asked for a special Board meeting to consider this grave question, which was held the fourth of June. At that meeting it was resolved, after prayerful discussion, to carry the men we then had upon the field at their present salaries until the Convention met, but to open no new fields. The number of men having already dropped out of the work, rendered it possible for us to do this, we thought, without greatly embarrassing the Convention. To this end we have worked to the best of our ability, and close the year with only seven missionaries under employ in the State.

We gladly bear testimony to the consideration the Home Mission Society has shown this Convention during this financial crisis through which she is passing, and tender most hearty thanks to Rev. H. L. Morehouse, D. D., corresponding secretary, and also to the Board in New York for the same.

We also desire to express our high appreciation of the Superintendent of Missions, Rev. J. C. Baker, for the faithful and efficient manner in which he has served as corresponding and financial secretary of this, the Oregon Board, for the conventional year.

The most hearty thanks of the Board are also due to the pastors and churches throughout the State for their co-operation and words of cheer when so great a pressure has been upon us.

We quote from the report of the committee of the Puget Sound district:

REPORT OF THE EXECUTIVE COMMITTEE OF THE PUGET SOUND BAPTIST  
ASSOCIATION

DEAR BRETHREN: Several causes have rendered the work on Puget Sound more difficult and less effective the year just past than the preceding one. Yet the spiritual work has been, on the whole, more fruitful than before. Over one hundred baptisms have been reported within the year, and several of the mission churches have been much strengthened. One year ago there were reported on the field twenty churches, thirteen church edifices, seven missionaries employed, and seven stations occupied. To-day there are twenty-four churches, fourteen church edifices, six missionaries, and twelve stations regularly supplied.

Permanent improvements have been made at Westminster, Victoria, LaConner, and Seattle Scandinavian, amounting to \$4,500, counting material secured but not used at Westminster.

During the two and one-fourth years having elapsed since the appointment of the Executive Committee sixteen commissions have been recommended. All but Rev. A. B. Banks having been appointed by the Home Mission Society, amounting in all to \$7,135. Gifts secured from Church Edifice Fund, \$1,750; loan, \$500, a total of nearly \$10,000, of which the Association has raised about \$2,300. By these aids there have been secured in permanent improvement, \$13,665, including the erection of seven church edifices, the complete renovation of another, and the regular occupation of ten new stations where the gospel is now regularly preached.

There were reported in 1883, sixteen churches with three hundred and thirty-three members, of which six churches and seventy-two members were received at the annual session, June, 1883.

The minutes of 1885 show twenty churches with five hundred and eight-two members, to which should be added to the present time forty-eight received by baptism, twenty by experience and letter, and Dakota church which failed to report in time to be received by the Association, making a present total of about six hundred and seventy-three members. an addition of one hundred per cent, of whom over fifty per cent were received by baptism.

ROGER S. GREENE, *Chairman.*

We quote the

YEAR'S REPORT OF THE CONVENTION OF EASTERN WASHINGTON AND NORTHERN IDAHO

The following report is for the year ending October 1, 1885:

Weeks of labor performed, four hundred and fifteen; sermons preached, nine hundred and one; churches statedly supplied, nine; average attendance on Sabbath, six hundred and eighty-one; outstations supplied, six; prayer meetings attended, five hundred and eighty-one; persons or families religiously visited, one thousand eight hundred and sixty-four; received by baptism, one hundred and twenty-five; received by letter and experience, sixty-six; whole number of members, five hundred and ninety-one; the Lord's Supper administered, thirty; churches organized, four; Bibles and Testaments distributed, forty-three; tracts, pages distributed, eight thousand seven hundred and thirty-six; salary received from the field, \$2,750; salary received from the Home Mission Society, \$5,391; meeting-houses finished this year, two; paid for building and repairing meeting-houses during year, \$2,615; value of church property, \$23,900; debt on church property, \$3,526; paid for Home Mission Society, \$907; paid for foreign missions, \$125; paid for Publication Society, \$77; paid for education, \$300; paid for other benevolent objects, \$140.

REPORT OF OUR SUNDAY-SCHOOLS

Number of schools, ten; number of pupils enrolled, six hundred and sixty-nine; number of teachers, fifty-nine; number of volumes in library, six hundred and eighty-three; number of papers per Sabbath, five hundred; contributions for school expenses, \$175.53; contributions for other objects, \$29.30.

J. F. BAKER, *Secretary of Convention.*

We quote from the report of the Superintendent of Missions, who had divided his time among the three districts as their needs seemed to demand:

REPORT OF SUPERINTENDENT OF MISSIONS

*To the Baptist Convention of the North Pacific Coast:*

DEAR BRETHREN: I beg leave to submit the following *résumé* of the work of the year:

The year began with an expenditure by the Home Mission Society upon our whole field of \$18,090 per year; of this amount \$7,300 was for Oregon, \$6,675 was for eastern Washington and northern Idaho, and \$4,125 for western Washington and British Columbia. To carry this expenditure for the year would require to be raised in Oregon, besides the expense of the Convention, a pro rata of \$2,433.33; in eastern Washington and northern Idaho, \$1,338.20; in western Washington and British Columbia, \$1,031.25; making a total of \$4,802.78 to be raised for the year.

Considering the condition of the finances of the country, and the further fact that our college must come before the churches for several thousand dollars during the year, it was easy for me to see that so large a sum for home missions could not be expected for the year.

At the same time, to any one studying the condition of the treasury of the Home Mission Society, it was evident that retrenchment upon a large scale must come before the year was far advanced.

Add to this the fact that we had under employ upon the whole field twenty-nine men, that fourteen new commissions had been issued to as many men the previous year, and that one-half or more of our mission-



aries were induced to come to this field under promise of good salaries and aid until their churches became self-sustaining; and you have before you, what has been to the superintendent, from the beginning of the year, an ever-present perplexity.

But God has greatly helped us. When we have stood in dismay, he has opened up a highway and thrown along its track the light of divine truth and hath imparted strength to go forward, and we close the year with a deficit much smaller than has been feared by many during most of the year. The deficit in Oregon is \$1,015.91; in west Washington and British Columbia, \$594; east Washington and northern Idaho, \$880.96.

But this fact must be borne in mind—that we have only lost two men permanently from the field, though we have nine less under appointment. Only two new men have been commissioned during the year, against fourteen last year, leaving our whole ministerial force the same as at last Convention numerically.

This is no time for discouragement, the year has been one of real advancement in all permanent growth beyond any year of our history as a Convention. Our mission churches have been blessed with larger ingathering of souls; five of our mission churches have become self-sustaining, so far at least as to carry their own work without aid; all our mission churches are doing more toward the support of their pastors and asking less from the society; nearly all our mission churches are growing into a wide benevolence, and are taking up almost all departments of denominational work. When one of these churches becomes self-sustaining it will be found in hearty and helpful accord with the great enterprises in which we, as a denomination, are engaged. The last year has probably been more markedly successful than any previous year in our history. If there is a decrease in some missionary receipts, it is more than made up by gifts to other benevolences and to the work of Christian education. Really, the year has been crowned with success of the best possible type for the future intelligent occupancy of this great Northwest.

The call is for more work and more men, but how? That the field is growing and making greater demands upon us is evident to all. Year by year this must be increasingly so if we are faithful. We can do more work on the field the coming year than ever before with the force we now have, but this is not enough. We must bring several new men to the help of the present faithful corps. It can be done. This State, this Convention, is stronger to do for God than ever before. We urge a forward movement from this day.

J. C. BAKER, *Superintendent of Missions.*

There were three elements of discord operating conjointly in this meeting:

First, a faction that was not pleased with the Superintendent of Missions, ostensibly because he would not take sides with some excluded members of two of the mission churches against the churches themselves and their missionary pastors, since the superintendent held that the action of a mission church was final, the same as that of any other church, until it was proved in error through ordinary and accepted denominational precedents.

Secondly, what seems from this viewpoint to have been an unwise and unsafe proceeding of the executive committee of the Puget Sound Association in transferring to the Convention from the discontented element of that Association, a trouble which they had taken to that Association for adjustment the previous year, and through which

they succeeded in having the delegates who were properly accredited to the Association by one of the mission churches, viz., the First Tacoma Church, rejected, an account of which appears in the history of that church in this volume.

Thirdly, there had always been a few of the "Old Landmark" brethren who had kept up a passive opposition to the methods of the mission work, partly because of their convictions, and partly, perhaps, because most of the churches of their faith had been so securely caught in the missionary net and were earnest supporters of the Convention's missionary work. Just at this time too, there had come upon the field several men of extreme Landmark views, who were openly declaring their opposition to the whole plan of missionary work. So far as this element was present, it affiliated with the other two.

These three elements made a strong, and not less strange, combination, as unexpected by the Convention Board and by the Superintendent of Missions as the results of the action of the elements were to themselves afterward. The first move made by the combination was to strike out a complimentary passage in the report of the Convention Board, referring to Rev. J. C. Baker, Superintendent of Missions. The passage was referred to the Committee on Reports of Boards. This committee made the following report, which was adopted by the Convention, and appears in the minutes:

#### REPORT OF COMMITTEE ON REPORTS OF BOARDS

Your committee to whom was referred the reports of the Missionary Board of the North Pacific Coast, and the Executive Committee of the Puget Sound Baptist Association, would beg leave to submit the following recommendations, viz.:

1. That the part of the report of the Oregon Board, which reads as follows: "We desire also to express our high appreciation of the prompt and vigorous efforts made in behalf of our work, by their Superintendent of Missions, Rev. J. C. Baker, and also for the faithful and efficient manner in which he has served as corresponding and financial secretary of this Board," be amended so as to read as follows: "We desire also to express our high appreciation of the Superintendent of Missions, Rev. J. C. Baker, for the faithful and efficient manner in which he has served as corresponding and financial secretary of this, the Oregon Board for the conventional year."

2. That the part of the report of the Puget Sound Board which reads as follows: "Influenced, we believe, by our Superintendent of Missions," be stricken out.

3. Your committee would further recommend that as one of the principal questions involved in the afternoon discussion, is the advisability of maintaining the office of Superintendent of Missions, that the Convention name an hour in which this subject may be considered upon its own merits.

G. J. BURCHETT, *Chairman*.

The next move was as follows:

The following resolutions were introduced by Bro. J. N. Percy:

WHEREAS, The present plan of co-operation with the Home Mission Society has expired; and as the Home Mission Society is laboring under

serious financial embarrassment, which has resulted in the material reduction of amount allowed this field; and as the stringency of the times in our midst has increased the difficulty of raising the money demanded for our work; and as the field has been reduced in which the pro rata of expense of the Superintendent of Missions has to be raised, thereby doubling the amount required from this field; therefore,

*Resolved*, That we express our gratitude for the interest taken by the Home Mission Society in the work on this Convention field; and that we desire the continuation of the present plan of co-operation: provided,

First, that we are assured that the judgment of the local Boards shall have due weight as to all appointments made.

Secondly, that, as a Convention, we be relieved of the expense of the Superintendent of Missions; believing that this amount will be more wisely expended in the employment of a general missionary for each district, who shall reside within its limits, thereby being more thoroughly conversant with its wants and resources; who, acting in concord with the District Board shall, for his district, do the work of the Superintendent of Missions.

After discussion by Brethren Rugg, Barbour, MacLafferty, Traver, Taylor, Brownson, Percy, Baker, Tolman, Hobart, and others, the resolutions were adopted.

Adjourned after prayer by Doctor Tolman.

The next move in this connection was the following:

Your committee appointed to draft resolutions respecting Rev. J. C. Baker, Superintendent of Missions, reported as follows:

We, your committee appointed to prepare resolutions with reference to the work of Rev. J. C. Baker, as Superintendent of Missions, beg leave to report the following:

WHEREAS, The course of circumstances renders it probable that the relations of Rev. J. C. Baker to this Convention, as Superintendent of Missions, will soon terminate, and

WHEREAS, During the years past, Brother Baker has done faithful and efficient work in organizing and strengthening the denominational interests within our bounds; therefore be it

*Resolved*, That we express our appreciation of his fidelity and earnestness in the discharge of the duties of his office during those years.

*Resolved*, That we extend to Brother Baker our best wishes, that his labors may be successful in whatsoever field of Christian effort his lot may be cast.

REV. A. B. BANKS,  
REV. E. C. ANDERSON, D. D.,  
J. N. PEARCY,

*Committee.*

Adopted. Secretary was instructed to forward a copy to Dr. H. L. Morehouse, of the A. B. H. M. S.

Meantime the Convention had taken the following action, leading to the dissolution of the Convention of the North Pacific Coast:

#### REPORT OF THE COMMITTEE ON DIVISION OF CONVENTION FIELD

Your committee on Division of the Convention Field would respectfully report: That they have called on the firm of Williams & Willis for counsel. Mr. Willis, after hearing a full statement of the case, advised that the legal steps necessary to be taken are: "That the various



districts proceed to organize and incorporate as independent Conventions, under new names, and the old corporation be given proper time to dispose of its business, property, etc., and be dissolved." We therefore recommend that the three districts proceed to incorporate under such names as may seem to them most suitable, providing that no one of the districts shall take the name of the existing Convention.

Your committee would further recommend that the Mission Board of the Convention of the North Pacific Coast be instructed to ascertain the amount of legacies and such other property as may belong to the said Convention, and to take all preliminary steps necessary to a final distribution of property at the next annual meeting of this body.

Respectfully submitted,

D. W. C. BRITT, *Chairman.*

The following articles, taken from the *Home Mission Monthly*, under the various dates mentioned, will show how little ground there was for these attacks upon the Home Mission Society and its representative.

From the *Home Mission Monthly* for April, 1885:

#### OUR WORK AND OUR WANTS IN THE NORTH PACIFIC FIELD

*By Rev. J. C. Baker, Salem, Ore., Superintendent of Missions*

In connection with my quarterly report, I beg leave to submit the following statements touching the work on my field during the Convention year ending with October, 1884:

1. That the generous aid granted by the society, both in the support of missionaries and in the erection of houses of worship, is everywhere acknowledged and appreciated, and the embarrassment of the society lamented and grieved over for want of ability to aid in relieving the same.

2. That the enlargement of the work on this field has been a necessity. The Board could have done nothing less. Eight new men have been put on as many important fields, six of the eight in county-seats, and the other two at points not less important. The population of these eight towns and cities are respectively as follows: One thousand two hundred at Roseburg; one thousand five hundred at Eugene, with State University; three thousand at Albany; one thousand five hundred at Pendleton, with Indian reservation adjoining; New Westminster, B. C., three thousand, with insane asylum, penitentiary, etc., where Bro. Robert Lennie is to finally locate; Victoria, B. C., with ten thousand population and the provincial capital. All these are county-seats. The other two are, La Grande, with a population of one thousand two hundred, and East Portland, with a population of six thousand. To have left these fields unoccupied, and not to have brought these eight men to this country, who were ready to come, but each of whom could have settled in the East upon as large or larger salary, and so have saved the expense attending a journey across the continent (less what the Board allowed them as traveling expenses), would have been the greatest stupidity, and both your agent and the Board itself would have subjected themselves to the severest criticism by the society and the denomination, upon failure to possess, by occupancy, these fields.

3. That Astoria, with a population of seven thousand, county-seat, with from one to two thousand Chinese population, now has its house closed for want of a pastor. That Corvallis, another county-seat with a population of two thousand, where we have lots and a foundation for a



house laid, is still without a man to take up the work. That Empire City, a county-seat of nine hundred population, where the largest lumber mill on the coast is in process of erection, has no man. That Yaquina, county-seat and terminus of a railroad, with good harbor on the Pacific Ocean, has no man. These in Oregon, also the Portland Scandinavian Mission has no man, nor one missionary among the German population in Oregon.

Then, in Washington Territory is Port Townsend, a port of entry—with full-manned custom-house, very important, and no missionary, population one thousand five hundred; Sprague, county-seat, and end of a division of Northern Pacific Railway, with extensive car shops and no missionary, population one thousand five hundred. All these and many more of lesser importance, and yet of great importance, are open and making their appeal to-day, and I have letters from at least ten good men ready to come and occupy the most important, but cannot on account of the *strain*, EMERGENCY, say to one of them, "Come."

4. I desire to call the special attention of the Board to the contributions to the work on my field for the year in question. And first: About seventy of the one hundred and two churches reported in this year's minutes are in Oregon. At least one-half of these are largely under the control of the old "Missouri Element," who have little sympathy with our mission work, and many of them actually opposing it; and yet, taking my whole field, ninety-three of the one hundred and two churches are credited with contributions for the year ending with October. The rate per capita from the entire membership of my field, paid home missions, for the year ending with October, is \$1.17. The rate for Oregon being ninety-seven cents; for western Washington and British Columbia, \$1.95; and for eastern Washington and northern Idaho, \$2.05. This tells its own tale both for the interest and generosity of our people in the home mission work, and the fidelity of your agent upon the field, to whom has been committed almost wholly the work of raising funds. This last I would not have mentioned, only my field is so far from you all, and from the general secretary, that your eyes are never upon it or upon the work I am doing. I have tapped every barrel on my field, and most of them have run dry. Some were empty before being tapped, and a few clogged the faucet with mother and stopped the vent. Notwithstanding the hard times, my field has yielded \$1,629.85 more than the previous year, for which I thank God and take courage. For many months I have not known where to look for or expect the money, and still, to my great surprise, during the quarter ending with December, 1884, I have raised the largest amount ever before raised during a single quarter, I believe, namely \$1,138.17, besides some amounts which have gone to the society direct from some of the districts and missionaries.

5. I shall do everything possible to reduce expenses until the crisis passes. I enclose my last appeal to the missionaries of my field, also to the churches. I have not responses, as yet, that will justify any statement as to expectation of results. I can only trust God and pray for his blessing. I feel confident, however, that a basis of retrenchment will have to be fixed by the Board itself.

6. Our work was never more hopeful than at the present time; our field never so well manned; our ministry never standing better or more influential and, barring the depression that forbids the society going forward, greater results could be reached the next year than ever before. If our churches all through the East would do as much per capita as we have on this field, we could pay up the debt and greatly enlarge the work.

From the *Home Mission Monthly* for November, 1885. Written before the Portland meeting:

## NORTH PACIFIC COAST

*By Rev. J. C. Baker, Superintendent of Missions*

The building of church edifices on the North Pacific Coast has been one of the prime sources of growth and strength to our denomination. The number has been increased nearly threefold in eight years. In 1877 there were but twenty-two houses of worship belonging to our churches. Now we have sixty, valued at \$225,000 (including lots), furnishing ten thousand sittings. The Home Mission Society has aided in building twenty-six of these houses, valued at \$76,400, and furnishing four thousand sittings. To secure this property the society has donated \$8,725, an average of \$335.57 per church. In most of these houses we have good pastors, preaching to good congregations, with Sunday-schools, and there is prospect of building permanent and self-sustaining churches at nearly every point. We have fifty houseless Baptist churches in this field. Not one of them can ever become strong or self-sustaining without a house of its own. Churches waste one-half their labor while boarding out, or renting, or holding service in a schoolhouse.

In all southern Oregon we have had two houses of worship. The area is one hundred and twenty-five by two hundred miles, with a railroad running through its center, soon to be connected with San Francisco. From Medford, a town of one year's growth, with six hundred people, where a Baptist church has recently been organized, while I write the cry comes for help to build a church. This is the second town in the famous Rogue River Valley. To build now means permanent work, and a self-sustaining church not many years hence. This is but one of many.

Victoria, British Columbia, with a claim to fourteen thousand population, is now building with promise of \$500 from the society. The pastor writes: "We can go ahead if we can have that amount promised. If not, we cannot." They are going ahead; who will furnish the \$500? A Rochester graduate of fine abilities and good business habits is leading the enterprise. A revival has recently occurred and twenty added—more would have come in had they a house of their own.

So at New Westminster. They worship in the courthouse, with liability to constant interruption. A revival here too, under a Baptist evangelist, held in the M. E. church, because the Baptists had none, left fruit ungathered, and sheaves went into other barns because the Baptists had no garner. Here too we have a good man, watching also the terminus of the Canadian Pacific Railroad. But they cannot go ahead without help. From three to five hundred each would secure ten new houses on this field, where greatly needed, within twelve months. Puget Sound, eastern Oregon, western Oregon, southern Oregon, eastern Washington, and northern Idaho, all make their plea, and each presses its case with almost irresistible arguments.

From the *Home Mission Monthly* for May, 1886:

## NORTH PACIFIC COAST

*Rev. J. C. Baker, Superintendent of Missions*

The year ending April 1, 1886, will be marked as a year of great trial to the mission work of the American Baptist Home Mission Society on the North Pacific Coast.

1. A trial of faith. At the beginning of the year, "Retrenchment of thirty per cent" was announced as necessary in the expenditures upon the fields, caused by the great debt upon the society. This too, when there was an immediate and almost imperative call for the enlargement of our work fifty per cent.

2. A test of the real missionary spirit among our people. An ever-increasing demand, and a diminished treasury from which to feed the hungry thousands calling for the bread of life on the destitute fields, with a probability that some missionaries would have to be dismissed and others suffer a reduction in their already too scanty salaries, put to a lively test the spirit of self-denial and consecration underlying all mission work.

3. It will be marked as a year of trial of principles and methods of work. The fact that "retrenchment" means opening no new fields, and inability to carry out plans already laid to strengthen the work at various points and in various districts, caused some to feel that they were neglected, the restless to feel more uneasy, the ambitious to change their tactics, the faultfinders to grow more outspoken. The fusion of all these resulted in challenging the principles underlying the methods prevailing for many years in the work of the society in the great West, and a demand for a radical change.

Yet the year will be recognized as one of marked prosperity in our work. God has greatly helped us. When we have stood in fear, he has given strength and courage to go forward. Five of our mission churches have become self-sustaining, so far at least as to carry on their work without aid from the society; all our mission churches are doing more for the support of the pastors and asking less from the society; nearly all our mission churches are growing into a wide benevolence, and are taking up almost all departments of denominational work. Revivals have been frequent, and many souls have been won to Christ. In all healthful, permanent growth, the year has been marked as one of the most prosperous of the past; and the fact that home mission principles and methods are under discussion will result in more intelligent appreciation of the long established methods of the society's work.

#### THE COMING YEAR

The work is growing, immigration is increasing, the open fields are becoming more numerous and more hopeful, the calls for aid are more pressing. Year by year this must be increasingly so if we are faithful, since success in mission work means enlargement. The more there is done the more must be done until North America is given to Christ. Loyalty to Christ demands that we enter these open fields. The managers of the society are only showing their loyalty to Jesus Christ by doing it. Loyalty to the great denomination whose principles we love also demands it of them; and loyalty to Christ Jesus by the denomination would put the money into the treasury to carry it forward without embarrassment. Either we must stop praying, "Thy kingdom come," or we must enter these open fields or suffer the reproach of disloyalty to him who has commanded, "Go ye," and has said, "Lo, I am with you."

#### FOREIGN POPULATION

The foreign population on the North Pacific Coast numbers nearly fifty thousand. Of these there are belonging to the Scandinavians about fifteen thousand. These are widely scattered, and quite a large per cent of them are settled in the rural districts, making new homes. Many times they are found scattered among the native population; but more frequently in settlements of their own, bordering on or some distance removed from the American settlements, sometimes only a few families, at other times enough to make a good congregation, can be gathered from the same settlement where they compose the principal element among the settlers. In these settlements missionaries are always welcome. And



it does not make so much difference who they are, or what faith, if they come to visit them and do them good. Itinerant missionaries among this class are very much needed. For Baptists there is a demand for at least two missionaries of this kind to-day, and with such help the foundation might be laid for many prosperous Baptist churches in the future, as there is little doubt but this quiet, industrious, and frugal people, will grow to be thriving, intelligent, and wealthy communities.

In some of the larger towns and cities there is a larger number of these people settled. But these hard times, rendering it difficult to find employment, are sending still larger numbers of them out to take up homes on the unoccupied territory offered them by the government. To the extent this is true it gives emphasis to the need of itinerant mission work. Among those thus going are frequently the members of our little churches gathered in the towns and cities, which, while it weakens the churches, makes the call for itinerant work still more emphatic, for these who have tasted the good word of life are constantly sending their appeals for the only two missionaries we have employed among this people, to come and preach Jesus to their countrymen. These calls are being answered as far as possible, but the long and often expensive journey, coupled with extraordinary demands upon their time nearer their centers of operation forbids answering these calls to a great extent. The two men referred to are Rev. N. Hayland, now pastor of the Scandinavian Baptist Church of Portland, Ore., and Rev. Knut Nelson, pastor of the Scandinavian Baptist churches at Tacoma and Seattle, W. T. Both these men are favorably located for reaching their people, and are doing good and faithful work for them to the extent of their ability.

In Portland and vicinity the Scandinavian population reaches about three thousand five hundred. There are churches among them: Lutheran, two; Methodist, one; Baptist, one. There are six Scandinavian Lutheran ministers of various types. In Tacoma, W. T., where Brother Nelson is located, there are about four hundred Scandinavians with two Lutheran, one each of Baptist, Methodist, and Congregational churches among them. All have houses of worship. In Seattle there are about six hundred Scandinavians with three churches, namely, Lutheran, Baptist, and Methodist, each having a house of worship. Brother Nelson has recently baptized three at Tacoma and three at Seattle.

In October last, Brother Nelson was urged by his countrymen to visit a settlement sixteen miles from Westport on the Columbia River, the post-office address Vesper, Ore. He visited the place, found a good settlement and organized a church of seven members, who are holding regular services. This place is located about fifty miles from Portland. On the same day he also visited La Center, also about fifty miles from Portland, where he found about two hundred Scandinavians, with six Baptists, and where a church ought soon to be gathered. In performing this service he had to travel about four hundred miles, on an expensive route of travel. His salary is small. The society pays him \$450 per year, and he is receiving only about \$20 per quarter from the field. The people are very poor. Many of them have neither money nor work, and only now and then one who has steady employment. Last winter Brother Nelson paid out of his own scanty salary over \$30 to poor people, and this winter the demand has been equally great, if not more pressing. Brother Hayland's salary is but little more, and the demand upon him will be equally great. From Portland he can probably look after La Center and other points. But at Astoria, where there is a Scandinavian population of some hundreds, a man could be located with great advantage to our cause, and be made a great blessing to his people there and along both sides of the Columbia River, in Oregon and Washington. So in Coos County, in southwestern Oregon, another man is needed to locate at Marshfield, the county-seat, where there are about three hundred Scandi-



navians, and where, with other towns and settlements a large Scandinavian population could be reached. These are the two open fields now waiting for occupancy by the Baptists.

From the *Home Mission Monthly* for June, 1886:

#### NORTH PACIFIC COAST DISTRICT

*Rev. J. C. Baker, Salem, Ore., Superintendent of Missions*

My field embraces Oregon, Washington, northern Idaho, and British Columbia, containing an area of settlements of sixty thousand square miles.

On this field there are one hundred and twenty-three churches. Of these, eighty-four are in Oregon, thirty-five in Washington, two in northern Idaho, and two in British Columbia. Of these churches only six in Oregon and two in Washington number over one hundred members—eight in all. In Washington there is but one church that is able to sustain a pastor all the time, and that does so, namely, the First Church, Seattle. In Oregon there are but six churches thus supplied, and the pastor of one of these, The Dalles Church, has to combine business with the amount paid by the church to make up his salary.

There are in Oregon five churches having a pastor one-half the time, about forty having preaching once a month. The others are either in charge of our missionaries or are destitute, except as visited by the superintendent or pastors.

In western Washington (west of the Cascades), there are ten churches having preaching once a month, two one-half the time, two all the time. The others are either supplied by our missionaries or are destitute, except as they are visited and encouraged by the general missionary of the Puget Sound Association, the superintendent, or pastors.

In eastern Washington, northern Idaho, and British Columbia, all are either under our missionaries or are destitute, except as visited by the superintendent or pastor.

Of the one hundred and twenty-three churches on my field, one hundred and three are represented in the offerings to home missions. Of these, seventy-two are in Oregon, twenty-eight in Washington, two in British Columbia, and one in Idaho. The total contribution to home missions was \$4,043.81; the previous year, \$4,412.51; the year before that, \$2,620.14 (Convention fiscal years). The amounts collected last year were distributed over the field: in Oregon, \$2,318.96; eastern Washington and northern Idaho district, \$907; western Washington and British Columbia district, \$817.85 (Puget Sound fiscal year).

The society has had under employment all or part of the year, on this field twenty-five men. They have supplied part or all of the time thirty-four churches, forty-two outstations, besides general missionary work. They report two hundred and three baptisms, one hundred and ninety-five otherwise received, and three hundred and seventy-eight conversions. The total membership of the mission churches is one thousand four hundred and sixty-two. These churches have paid on salary, \$6,803.10. The society has paid, including expense of superintendent, \$11,470.80. Total expense of the work, \$18,198.90. These missionaries have raised from this field for various objects as follows: Home missions, \$1,296.35; foreign missions, \$383.44; Publication Society, \$134.97; Sunday-schools, \$677.92; church building, \$3,203; for repairs, \$1,404.61; other objects, \$1,505.27; total, \$15,408.66. Only one house of worship has been built during the year, and one other commenced. There are forty-seven churches needing help to sustain pastors; nineteen fields where churches ought to be built, and could be with a little help from the Church

Edifice Fund; seventeen fields needing itinerant missionaries; twenty-three churches could be organized at once, had we general and itinerant missionaries to do the work. Four churches have ceased drawing aid from the society; but in one of these the pastor has combined preaching with farming, and in another with business, to help out his salary, only two churches are actually paying the whole salary.

There are needed on this field for immediate work forty-three men. There are not now on this field seven available men not employed.

The foreign population numbers over fifty thousand, and we have but three men working among them, and only five churches all told—one German and four Scandinavian, and one Chinese mission.

Your superintendent has visited fifty churches, made extensive examination of the field, aided in five protracted meetings; attended seven Associations, two Conventions; preached ninety-five sermons; delivered forty-four addresses; attended seventy-one prayer meetings; made one hundred and seventy religious visits; and traveled fourteen thousand two hundred and fifty-one miles. There have been about forty conversions under my preaching. I have paid for traveling expenses, \$191.50; stationery and printing, \$46.10; postage, \$36.85; express, thirty cents; telegrams, \$12.45; salary, \$1,500; total expense, \$1,787.20.

I have given much of my time the past year to mission work, as well as to the special work of my office. The year has been very difficult financially. The retrenchment has prevented putting new men on the field, or opening new fields. But this will not do for the year to come. The field is opening to Baptists as never before. A score of fields are waiting and asking for Baptist occupancy. To be equal to the full demand, fifty more men ought to be employed—twenty-five we must look for the coming year.

It is due the Home Mission Society that these elaborate quotations, written before and after the meeting of the North Pacific Convention held in Portland in October, 1885, should become matters of permanent historical record, not so much to vindicate the action of its officials, as to show the reasonableness of the attack, the steady hand with which the society upheld its policy and prosecuted its work and finally brought order out of the chaotic condition into which the Convention had plunged the missionary work on the North Pacific Coast by its unfortunate and uncalled-for withdrawal from co-operation.

## CHAPTER X

### DISSOLUTION OF THE CONVENTION OF THE NORTH PACIFIC COAST

1886

A sad record. Untimely demise. Officials recognized. Pathetic report. Raised debt. Adjourned *sine die*. Loss and gain. Reorganization in Oregon. Organization in eastern Washington.

THIS is the record of the last year of the existence of the Convention of the North Pacific Coast; and its demise would have been most pathetic had the Convention had a soul. By its own vote, it had cut itself loose from both its support and its guide. Yet the Home Mission Society continued its Superintendent of Missions, and under his leadership, did all that was possible on the field formerly under the control of the Convention; but the Convention as such had no part in the good work accomplished. The superintendent constantly recognized the officials of the different districts. The Home Mission Society took up and supported all the missionaries under appointment in each of the districts. The superintendent turned over all amounts collected by him to the Home Mission Society.

The Convention of the North Pacific Coast met for its tenth annual session with the church at Salem, October 20, 1886. After the opening exercises and the enrolling of delegates, the Convention proceeded to consider its dissolution. Pending the vote upon this question, other necessary business was transacted, and the report of the Mission Board was read by the secretary, Rev. J. Q. A. Henry:

In presenting our annual report to the Baptist Convention of the North Pacific Coast, we desire first of all to record our gratitude to God for the unanimity of counsel and cordiality of fellowship which have prevailed in all our Board meetings, also to recognize with truest expressions of thankfulness the goodness and grace of God with which he has crowned the Convention year, for, notwithstanding the danger and difficulty, the work of the Lord has prospered in our hands. In most of our churches the message of life has been proclaimed and the mandate of mercy has been accepted to the salvation of sinners, the baptism of believers, the restoration to fellowship of the backslidden in heart, and the knowledge and comfort of saints.

Secondly. To say that we deplore most deeply that condition of denominational affairs, by reason of which the sphere of this Board has been restricted and its services rendered both inefficient and useless. Throughout the entire year the plan of co-operation between this body and the American Baptist Home Mission Society has been discontinued. At the beginning of our annual work we, the Oregon District, were embarrassed by a debt to the New York Board, amounting to \$534.19, not all of which, we regret to say, has yet been paid. With the presence of



this encumbrance, the discontinuance of the plan of co-operation with the parent society, the divided sentiment among our own people as to the method and management of our work, the consequent drying up of the brooks of beneficence, the absence of an agent in the field who should personally present our claims both to individuals and churches, while the attention of the missionary churches has very naturally been directed to the representative of the Home Mission Society, the prospect of a speedy redistricting of our Convention field and the reconstruction of our denominational work in the State, with these things we have found ourselves not only powerless to enlarge the work upon the field, but absolutely impotent to respond to the touching appeals that have come to us from churches who have been accustomed to receive from us the hand of help.

Thirdly. That for every expression of interest, in provision for, or liberality toward this body, on the part of the American Baptist Home Mission Society in all the years now gone, we forget not to record our honest and heartfelt thanks. The retention and support of the missionaries on our field within the year now past, should awaken gratitude in every loyal, loving heart, and with this peon of praise we would fain mingle our prayers, that on this grand old society, the mother of us all, the divinest blessings of the great Father may richly and forever fall.

Fourthly. Out of a debt of \$534.19 to the New York Board with which to begin the year, the treasurer's report will show a balance of \$172.13 as yet unpaid. By personal appeal, private correspondence, and access to the columns of the *Pacific Baptist*, the Board has vainly tried to extinguish this small amount. Until our debts are paid we should never resolve to die. Our progeny will not bless us for bills unpaid, hence our urgent appeal is that we raise this deficit here and now. When this is done we may adjourn, but until then we recommend that no such motion pass.

In conclusion, and for the future, suffer one further word. Into whatever relation or condition our coming work may fall, let it be our highest ambition, happiest thought, and holiest endeavor, "with all lowliness and meekness, with long-suffering, forbearing one another in love," to obtain and retain the unity of the spirit in the bond of peace.

J. Q. A. HENRY, *Secretary*.

A. J. HUNSAKER, *Chairman*.

The money referred to in the report, as still due to the Home Mission Society, was raised, and the Baptist Convention of the North Pacific Coast adjourned *sine die*.

#### WHAT WAS LOST BY THIS ATTACK

1. The unity of the denomination which, up to this time, had a widespread influence over the North Pacific Coast as a corporate religious body.

2. The prestige of the denomination in the East, which had been very helpful in the Convention itself.

3. The added strength that comes from union. The churches had come to feel that in union there was strength, and almost every church and district had realized that the Convention behind it was a power to aid it when help was needed, and a reserve force behind the self-sustaining churches to assist them in carrying forward their work for the Lord Jesus Christ in wider fields of Christian effort.



4. Some of the Landmark churches. A few Landmarkers in Oregon, who had never given full allegiance to the Convention work and methods, led by several new men of that persuasion who had recently come to this field, embraced this as an occasion to rally their forces. They did so, and finally organized a Convention of that faith. This crippled the work in Oregon for some years, in a measure, though they carried with them but a small number of the Landmark churches.

5. A favorite project had to be relinquished. The Superintendent of Missions had hoped to carry into effect a plan, which had been approved by both the Board and the Convention, to purchase lots for church and parsonage use, in the new towns springing up, to be held by the Convention Board against the time when churches could be organized. The hard times which had so generally prevailed had delayed this movement, but it was still considered by the superintendent and influential brethren as feasible, up to the time of the meeting in Portland in 1885.

### REORGANIZATION OF THE WORK IN OREGON

On June 9, 1886, the Oregon brethren met in McMinnville, sixty-three delegates from twenty churches, and took the preliminary steps to organize the Oregon Baptist State Convention. An organization was effected, and the Convention adjourned to meet at Salem, October 21, for its first annual meeting. We give the hopeful report of its Home Mission Board on entering upon this new relation to home mission work.

#### REPORT OF HOME MISSION WORK

In making our first report to this body, we would say that as for the past, let its dead bury its dead. We would forget the things that are behind and press forward to the things which are before. As to our work for the coming year, we would call attention:

First. To the very needy and important fields which will very naturally look to us for aid. Among those within our own borders may be mentioned Astoria, Vancouver, Portland, Yaquina Bay, Roseburg, Marshfield, and many others.

Secondly. That to provide for the development of our interest at these points, not to mention the support of missionary pastors upon our field, will require very large and prompt contributions from all our churches, and if possible, from every member of these churches. In this connection we most earnestly recommend that every pastor and church will adopt some definite plan by which a regular and proportionate offering may be made to this most important work; also that a committee of three be appointed by this body, whose duty it shall be to prepare a report on systematic giving to be read at our next annual meeting.

Thirdly. That we are not without gratifying hope that co-operation with this body on the part of the New York Board will soon be received, and that too, upon a basis most generous and satisfactory. We would suggest that this matter of co-operation with the Home Mission Society be left to the discretion of the Board, with power to act.

Fourthly. That in accordance with the request for State representative of the American Baptist Home Mission Society at its national meeting,

## DISSOLUTION OF CONVENTION OF NORTH PACIFIC COAST 61

held at Asbury Park, in May, 1886, three delegates from this Convention be chosen to represent us in the next national anniversary of the Home Mission Society, to be held in Minneapolis during May, 1887.

Respectfully submitted,

J. Q. A. HENRY, *Secretary.*

The following delegates to the American Baptist Home Mission Society Anniversary of 1887, were elected: Rev. J. C. Baker, Rev. J. Q. A. Henry, Rev. M. L. Rugg, E. G. Wheeler, and Mrs. E. G. Wheeler, who were instructed to fill vacancies in the delegation.

The eastern Washington and northern Idaho district had never been in favor of dividing the Convention of the North Pacific Coast at so early a date. The district was not represented at the meeting in Portland in 1885, and was in no way responsible for the action there taken. When, in 1883, the field of the General Convention had been divided into three districts, each to select an executive committee of its own to control its work, the eastern district acquiesced; but, in 1884, deeming it a wiser plan, this district organized a convention for eastern Washington and northern Idaho, auxiliary to the Convention of the North Pacific Coast, so that the abrupt dissolution of the General Convention found it with all the paraphernalia of an organized Convention, coming into existence as an independent body, and ready to carry forward all departments of its work after the demise of the parent body. The eastern district had no controversy, either with the Home Mission Society or its agent; and, as this was recognized by the Home Mission Society, the plans of work for the district moved on without any revamping, receiving all the aid they could have received from the society under the old Convention.

The district entered the new life of an independent Convention with twenty-two churches, fifteen ministers, six hundred and forty-seven members, and no debt.

We quote from the report of the Mission Board to the Mount Pleasant Association in 1886:

### REPORT ON HOME MISSIONS

We, your Committee on Home Missions, would report as follows:

First. We desire to express our gratitude to God for the signal blessing and favor shown to our society in the effort to remove the heavy debt that has so long rested on it, but which is now entirely provided for.

Secondly. We also take pleasure in giving utterance to our satisfaction that Dr. Henry L. Morehouse has been continued in his place as corresponding secretary of our society, and we confidently believe that to his wise and untiring efforts is largely due the growth of the society's work.

Thirdly. We are also glad to note that the society has expressed its appreciation of the work of our Superintendent of Missions by continuing him in his present office. We believe that a continuance of his supervision will insure a continuance of that growth and development which has marked our work during these past few years.

Fourthly. For the purpose of enlarging our work we recommend (1) that a committee of three from this Association be appointed with whom Brother Baker can confer as to the needs of the field and the supplying our needs by the settlement of pastors or the appointment of missionaries; (2) that a solicitor be appointed in each church to secure money for the work, such solicitors to report to Brother Baker quarterly.

We are pleased to learn by the letters from the churches that nearly all have reported contributions to the Home Mission Society, and would urge on the churches the pressing necessity of larger contributions to the work of the society, and especially on those whose contributions have been meager and below what they should be, to be stimulated by the liberality of their sister churches to freer offerings and larger sacrifices to this department of Christian work.

We recommend that on Sunday morning a sermon on Home Missions be preached by Pastor Woody, and a collection and pledges be taken for the society's work.

W. H. PRUETT, *Chairman of Committee.*



## CHAPTER XI

### FIELD OF THE PUGET SOUND ASSOCIATION

1887

Adieu. Old friends part. In good hands. Greater work. Only good things to remain. Puget Sound Association field. Historical status. Financial conditions hopeful. Report of Rev. A. B. Burke, D. D. General missionary. General conditions outlined. Association to divide.

WE have invaded the territory of the Oregon and eastern Washington districts in this historical sketch, because, up to this period, the history of the Baptists on the North Pacific Coast is one history, and because the history of the work of each convention growing out of the Convention of the North Pacific Coast is included in that of the earlier conventions until each begins its separate existence in 1887, and continues the great work on its separate field. Leaving Oregon and eastern Washington and Idaho, we shall now confine ourselves to the territory of the Northwest Convention, the British Columbia Convention, and Alaska.

The history of the Oregon Baptist State Convention and of the Baptist Convention of Eastern Washington and Northern Idaho, or, as it was later called, western Idaho, will pass into other hands, and will doubtless be continued with ever-increasing interest until each section and each convention shall appoint a historian to preserve its early history to pass into permanent usefulness in denominational life, as did the Philadelphia Association in the early days of Baptist history in America. If the work is placed in competent and godly hands, the denomination will rise again to prosecute the greater work accumulating and to accumulate, with such rapidity and such demands as to tax the faith, consecration, and offerings of the hosts of Baptists. God has a purpose to accomplish by regeneration in this most marvelous country. The denomination will not again, perhaps, reach the unity of official brotherhood contemplated in our early history and enjoyed for so many years; but the work will outgrow the discontent of those days, from whatever source it arose, because, whatever mistakes have been made, the foundations of the work itself were laid in the imperishable work of the Lord Jesus Christ. In most instances, even when brethren have been at fault, they have still done some good work for the Lord Jesus; and it should be entered here, as a conspicuous part of this historical narrative, that only the good things are to be retained in memory, and mistakes recalled only to prevent their recurrence in the future. Almost without exception, the men and women who were at the head of this great work in the seventies and



eighties stood by it through this trying ordeal of 1885 and afterward, never wavering, but influential and helpful as before. Without their earnest purpose and consecrated devotion this story could not have been penned.

In 1887 the Puget Sound Association still covered the territory of the Northwest Convention and the British Columbia Convention of to-day, and we must still draw our historical material from its minutes. This Association was still in the throes of recent events, and we must look for its historical status in order to proceed with the narrative. Rev. A. B. Banks, that prince of missionaries, had served the Association, by which he was appointed and paid, as general missionary. Rev. J. C. Baker, acting in harmony with Brother Banks, was Superintendent of Missions. There were then nine hundred and forty-one church-members, thirty churches (twenty-seven in Washington, three in British Columbia), and twenty-two ministers. The larger and more central churches had pastors, as follows: First Seattle, Rev. D. J. Pierce; First Tacoma, Rev. B. S. McLafferty; Puyallup, Rev. S. W. Beaven; Seattle and Tacoma Scandinavian, Rev. Knut Nelson; LaConner, Rev. J. G. Pulliam; Calvary, Victoria, B. C., Rev. Walter Barss; Olivet, New Westminster, B. C., Rev. Robert Lennie; Vancouver, B. C., Rev. J. W. Daniels. The Second Church, Seattle, reported no pastor, but was represented ministerially by Rev. R. S. Greene, Supreme Judge, and by Rev. J. P. Ludlow, his chief clerk. Both of these ministers and the Second Church represented the extreme "Higher Life" sentiment of the Association. Mrs. May C. Jones, who had a deserved reputation as an evangelist, was serving the Centralia Church. The Olympia Church was pastorless. Rev. M. M. Lewis, a student, was pastoral supply at Winlock, Salkun, Rankin, and other points. As helpers there were such laymen as Brothers Holgate, Knipe, Hull, Ward, Caldwell, Holyoke, and Adams, of Seattle; Johns, of Olympia; Cavender, Charnock, and Webley Beaven, of Tacoma; Francis Bailey and Tillinghast, of LaConner; Clyde and Haughton, of Victoria, B. C.; and McNaughton, Freed, and Turnbull, of New Westminster, B. C. This force, consisting of a few men and women of God, were preparing to lay the foundations of a convention of greater breadth and importance than even the most sanguine of its promoters conceived.

Financial and commercial conditions were as follows: Financial conditions, though still straitened, are improving. Commercially everything is improving with unabated advance. The Association is practically out of debt, and a hopeful condition prevails.

The Executive Committee of this district reported to the Puget Sound Association, and the following synopsis of the report was published. The report of the general missionary is also given. The two supply a fair synopsis of the home mission work of the district at the time of organizing the Northwest Baptist Convention.

## REPORT OF EXECUTIVE COMMITTEE

In presenting this report we are deeply grateful to God for his blessings during the year. The Holy Spirit has been with our churches. Pastorless ones, in many instances, having been supplied, while others have been strengthened. Church property has been increased; church debts have been reduced, and heavy burdens have been lightened. The Lord hath helped us.

Last year we closed with a debt of five hundred dollars, and with no plan for raising money. Nor were we in co-operation with the Home Mission Society, and several of our largest givers could no longer give as formerly. Your committee felt discouraged.

We received assurance of generous aid from the Home Mission Society, but this was conditional upon our canceling our indebtedness and raising one thousand dollars besides, making in all, the sum of \$1,500 to be raised by us.

Our present indebtedness is four hundred and twenty-seven dollars. Though this is less than the former year, yet it is sufficient to greatly embarrass your committee.

We earnestly recommend that collections for our work be taken at stated times in all the churches, and that the services of the general missionary be retained for at least another year, since many churches are reached and a general oversight is exercised which could not be done in any other way.

THOS. HAUGHTON, *Chairman.*

Later Note.—The Home Mission Society also promised a pro rata of three to one on \$3,000 more.

## REPORT OF GENERAL MISSIONARY

*Rev. A. B. Banks*

In making this, my second report, I would say that the plans of operation and methods during the past year have been the same as in the former year. The aim has been, not to do a scattering work, but to take up and prosecute with vigor the work wherever commenced, until a pastor should be secured or a permanent supply provided.

The following methods have been adopted for carrying out this plan: (1) Those churches whose resources would appear to be sufficient, when developed, to enable them to co-operate with the Board in sustaining a pastor, have been given a regular appointment once a month, as in the case of Puyallup, LaConner, and Skagit City. (2) Occasional visits to those churches which seem likely to come next in order into the general missionary's hands according to the plan before mentioned to fit and prepare for the reception of pastors, as in the case of White River, Whatcom, Skagit River, and Olympia. (3) Visiting those centers where we have no churches, but where business and population indicate there should be in the near future. These fields are visited not only for the purpose of preaching, but to make the acquaintance of the business men as well, so that when we do start it shall not be as strangers. I consider this a very important part of the general missionary's work.

Number of churches without pastors, twelve. New pastors introduced into the Association during the year, four. This does not include Rev. Jos. Beaven, now pastoral supply at White River.

Increase of church property during the year is nearly fifteen thousand dollars, and is distributed as follows:

New Westminster, \$7,000; Victoria, \$1,500; Vancouver, \$2,000; LaConner, \$800; Mount Vernon, \$300; Tacoma (parsonage), \$1,500; Puyallup (parsonage), \$1,000; Seattle, First (lots), \$500; Lyman, \$50. Last year our increase in church property was not over \$7,000.

It is also to be noted that we have built this year the first parsonage, the first brick church, and the first city mission chapel in the bounds of our Association.

Of the fields that should be supplied with pastors or missionaries at once, I would name as first in order Skagit River, where we have four churches, viz., Skagit City, Mount Vernon, Avon, and Lyman.

Whatcom County, by the resignation of Brother Wichser, has been left vacant. This is a field of great possibilities. I believe the church at Whatcom could safely engage to pay a good man \$200 a year.

Ferndale is a growing community. Six members were added at my last visit, so doubling the church.

Rev. Mr. Kaiger holds the fort at Dakota Creek, while I am invited to attend the ordination of a new pastor at Bertrand Prairie.

At Houghton, where a church of seven members was organized last autumn, there are now eleven members. Houghton is situated on Lake Washington, opposite Seattle. A missionary should be placed upon this field, with Houghton as his headquarters.

Olympia has long been upon all our hearts. We should pray God to send a man to Olympia.

In Clarke County, we have at work Brothers Clark and Harper, both estimable men. They are contemplating the advisability of uniting with the Oregon Convention. This, in my judgment, should not be done. We should place a man at Vancouver at once.

I have not yet been able to visit Oysterville. The church there refuses to die.

On Vashon Island, a church of three members has just been organized.

The Puget Sound Association itself had grown to such proportions that its division was already discussed, and the following resolution was passed by the delegates:

*Resolved*, That we recommend our churches to consider, during the ensuing year, the expediency of dividing our Association into more convenient and practicable territorial boundaries, and to send up to this body their desire in their next annual letter.

In the ministers' and deacons' conference connected with the Association, the advisability of forming a Baptist Convention was favorably discussed. The letters from the various churches speak hopefully, on the whole, and report eighty-two baptisms, with a small net gain in membership.

The following is the

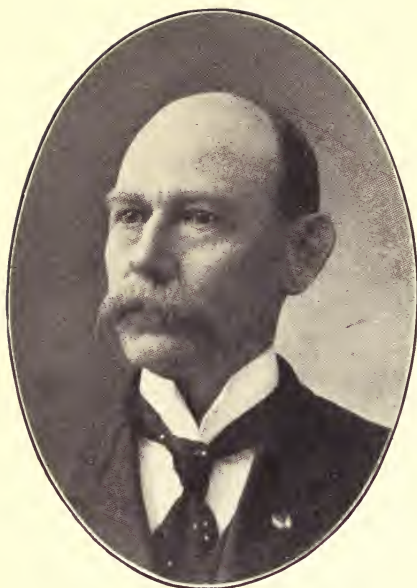
#### HOME MISSION REPORT

Your Committee on Home Missions would respectfully report that the brief time allotted to us renders it impracticable for us to present a survey of the field we represent, but for the time suggest that the inadvertent omission in failing to appoint last year the Standing Committee on Home Missions as provided by our constitution, is to be deplored, and that hereafter it be continued by regular appointment.

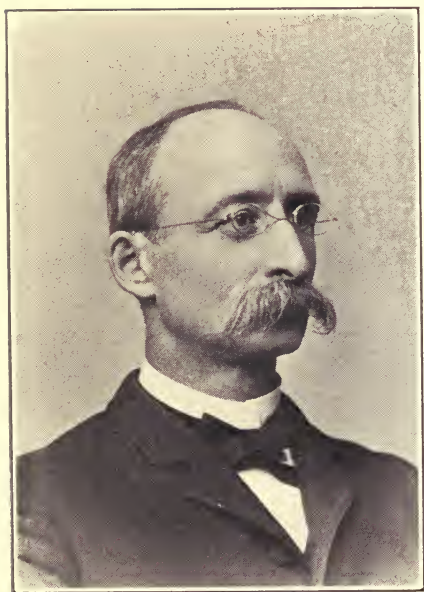
JAMES P. LUDLOW,  
ROBERT LENNIE,  
WALTER BARSS.







Rev. C. A. Cavender



Judge Roger S. Greene



Rev. A. B. Banks, D. D.

## CHAPTER XII

### ORGANIZATION AND FIRST MEETING OF THE NORTH- WEST BAPTIST CONVENTION

1888

Organization of Northwest Convention. Proceedings. Resolutions adopted. Standing committees appointed.

ON June 16, 1888, at the time of the session of the Puget Sound Association at Tacoma, a Convention was organized, taking the name of the Northwest Baptist Convention. It represented sixteen churches, which sent forty-five delegates. Few copies of the minutes being available, we give the entire proceedings at the organization, and the first annual meeting, thus rendering them available to all who wish to know the origin of this great convention, and to discover who were the moving spirits in it:

#### MINUTES OF THE ORGANIZATION OF THE NORTHWEST CONVENTION

In accordance with resolutions adopted by the undivided Puget Sound Baptist Association, a convention was called at Tacoma, Saturday, June 16, 1888, at eleven o'clock, a. m., in the First Baptist Church.

Rev. M. L. Rugg, of Victoria, was elected chairman *pro tem*.

Rev. D. J. Pierce, of Seattle, was elected temporary secretary.

A Committee on Enrolment was appointed, consisting of E. G. Wheeler, of Portland, and J. L. Beckwith, of Victoria.

Some of the churches having failed to instruct their delegates, it was unanimously voted that all delegates uninstructed should be permitted discretionary powers.

It was moved and carried that visiting brothers and sisters of our own and sister denominations be invited to participate in our deliberations, but not to vote.

The Committee on Enrolment reported as follows:

Centralia: Rev. C. D. Spencer, J. P. McElfresh, J. W. Bradford, S. C. Reddy. Duwamish, Orin Babbit. Bethesda, LaConner: Jessie R. Francis, D. Duffy, R. L. Peck, Mrs. James Gaches. Olympia: Mrs. M. V. Johns. Seattle, First: Rev. D. J. Pierce, M. A. Pierce, Amelia Knipe, L. J. Holgate, S. M. Houser, Mollie Essery, Frank Pierce, Alonzo Hamblett, J. D. Minkler, M. D. Seattle, Second: Rev. R. S. Greene, Grace W. Greene, Rev. J. P. Ludlow, F. P. Long. Seattle Scandinavian: Rev. K. Nelson, H. Belstead. Tacoma Scandinavian: Mrs. Carrie Nelson, E. Halverson. Toledo: A. J. Herron. Vashon: A. W. Judd, Mrs. J. A. Judd. Vancouver, B. C., Rev. J. B. Kennedy. Victoria: Rev. M. L. Rugg, Miss W. McAdams, Thomas Gowan, Chas. R. King, J. L. Beckwith. Whatcom: Rev. W. G. Jones, Geo. M. Brown. Puyallup: Rev. S. W. Beaven, D. M. Ross, Mrs. D. M. Ross. Skagit City: Mrs. J. Keene. Tacoma: Rev. A. B. Banks, Dea. Wm. Charnock, Dea. C. A. Cavender.

Rev. J. P. Ludlow, having been appointed to draft a constitution, reported a modification of the California Baptist Convention, which, having been carefully revised, was adopted as a whole.

The Committee on Nominations then reported as follows:

President, Hon. R. S. Greene, Seattle. Secretary, Rev. S. W. Beaven, Puyallup. Treasurer, Dea. C. A. Cavender, Tacoma. First Vice-president, Rev. A. B. Banks, Tacoma. Second Vice-president, N. W. Battle, Seattle.

#### BOARD OF MANAGEMENT

For three years: Rev. A. B. Banks, Rev. M. L. Rugg, J. D. Minkler, M. D. For two years: Rev. W. P. Kennedy, N. W. Battle, A. C. Campbell. For one year: E. R. Butterworth, Rev. D. J. Pierce, Rev. W. G. Jones.

The Convention then adjourned to meet at Seattle on the Saturday before the first Sunday in September, 1888, at 10 a. m.

### PROCEEDINGS OF THE FIRST ANNUAL MEETING OF THE NORTHWEST CONVENTION

SEATTLE, W. T., Sept. 1, 1888, 10 a. m.

According to previous appointment, the delegates to the Northwest Baptist Convention met with the First Baptist Church of Seattle, and was called to order and opened by Rev. R. S. Greene, in a season of devotional services.

The constitution was then called for, and read by the secretary.

It was moved that it is the sense of the Convention that hitherto the Convention be considered only a temporary organization, and that we now proceed to permanent organization.

The Convention then proceeded to enrolment of delegates, Rev. M. L. Rugg and Rev. D. J. Pierce being appointed by the president as Committee on Enrolment.

#### MEMBERS ENROLLED. CHURCHES

1. Centralia, J. W. Bradford. 2. Dakota Creek, Rev. W. G. Jones. 3. Dog Fish Bay, Scandinavian, P. Lundquist. 4. Duwamish, Brother McAllister. 5. Ferndale, Mrs. A. M. Crawford. 6. Lynden, Mrs. J. M. Hilton. 7. Mount Vernon, T. J. May. 8. Olympia, B. W. Johns. 9. Oysterville, Rev. T. J. Huff. 10. Puyallup, D. M. Ross. 11. Seattle, First, N. W. Battle, L. J. Holgate, and Rev. D. J. Pierce. 12. Seattle, Second, Rev. J. P. Ludlow. 13. Seattle, Scandinavian, Rev. K. Nelson. 14. Skagit City, Rev. J. G. Pulliam. 15. Tacoma, First, Rev. A. B. Banks. 16. Vancouver, Rev. P. Harper. 17. Vashon, A. W. Judd. 18. Victoria, Thos. Haughton, Rev. M. L. Rugg. 19. Whatcom, M. W. Scott.

Adjourned with prayer.

#### AFTERNOON SESSION, 2 P. M.

The Convention coming to order, after devotional exercises, proceeded to permanent organization.

Rev. M. L. Rugg, Rev. J. H. Teale, and Sister A. M. Crawford were appointed a Committee on Nominations, to which Rev. A. B. Banks was afterward added, and reported in favor of the present temporary officers being made the permanent officers, and that the present members of the Board of Management, whose time has now expired, be reelected, substituting the name of Bro. M. W. Scott for Rev. W. G. Jones.

The report was accepted, and the following officers, etc., elected:

Hon. R. S. Greene, president; Rev. S. W. Beaven, secretary; Dea. C. A. Cavender, treasurer; Rev. A. B. Banks, first vice-president; Hon. N. W. Battle, second vice-president.



Board of Management for the next three years: Brn. E. R. Butterworth, D. J. Pierce, and M. V. Scott.

Visiting brethren: Rev. J. H. Teale, general missionary for eastern Washington; Rev. A. M. Allyn, of Ellensburg; and Mr. and Mrs. E. G. Wheeler, representing American Baptist Publication Society, were cordially invited and welcomed to the deliberations of the Convention.

On motion of Brother Greene, Article 2 of the constitution was amended by striking out the word "western" and adding the words "but without conflicting with the work of any other organization now existing within the same field."

On motion, Brn. M. L. Rugg, D. J. Pierce, and J. T. Huff were appointed a Committee on Ways and Means to bring about a union of the churches of eastern and western Washington in one territorial organization.

On motion, Brn. J. P. Ludlow, A. B. Banks, and M. W. Scott were appointed to draft by-laws and submit the same to the Convention.

The Committee on Unity of the Field reported as follows:

"We recommend that our secretary be instructed to forward, over the signatures of the president and secretary, an invitation to the Eastern Washington Baptist Convention, to take such action as in their discretion may be deemed best to secure a full and formal union of the two Conventions at our next annual meeting.

"D. J. PIERCE,

"M. L. RUGG,

"J. T. HUFF."

Committee on Program then announced the various pulpit supplies and a mass meeting that evening in the interest of the educational work, and a mass home mission meeting on Sunday evening.

After prayer the meeting adjourned.

#### EVENING SESSION, 7.45 P. M.

Rev. P. Harper, of Vancouver, W. T., conducted the usual devotional meeting, and in the absence of the president the Convention was called to order by Hon. N. W. Battle, who presided throughout the evening.

The educational work of the Convention was then taken up and presented by Rev. D. J. Pierce, D. D., Rev. M. L. Rugg, Rev. A. B. Banks, and Rev. J. H. Teale, who urged careful and immediate action. The pressing, urgent needs of Colfax College were likewise considered.

After prayer by Rev. W. G. Jones, the Convention adjourned.

#### SUNDAY EVENING SESSION, 8 P. M.

The Convention came to order, Judge N. W. Battle presiding, and in open mass meeting the subject of home missions was considered.

Rev. J. H. Teale, general missionary for eastern Washington, spoke of "The Missionary Idea," of its aggressiveness, and its calls for sacrifice.

Rev. D. J. Pierce spoke of the incoming tide of immigration, of the fight for supremacy soon to begin between King Jesus and Joss between Christianity and anarchy, and of the great extent of our field, one quarter of the United States.

Rev. M. L. Rugg expounded the Sunday-school lesson of the day (Num. 13:17-33), to show the analogy between Canaan and our land, our opportunities, and our unbelief. Though he came from British Columbia, yet he felt that there was no boundary line, for the blood of Jesus



had blotted out all lines. It was our part to attempt great things for God, and God's part to grant large blessings.

Rev. A. M. Allyn, of Ellensburg, spoke of the field represented by him in eastern Washington and its growing importance from its proximity to such extensive mining interests. In his former experience in Dakota, he thought he knew what Western immigration was, but it was far eclipsed by the multitudes now pressing to eastern and western Washington.

Rev. A. B. Banks, in his usual happy style, summed up the various points, fastening each home with arguments of his own.

The following resolutions were then offered by Brother Pierce:

*"Resolved, That in the prospective union of these three great missionary districts of Washington, British Columbia, and Alaska, comprising an area of nine hundred and fifty thousand square miles, equal to one-fourth of that of the United States, including twenty thousand miles of seacoast, and the unmeasured possibilities of a great empire, we recognize a call to improve a great opportunity, demanding our best, immediate, concentrated, and continued effort for the possession of a land that, like a fruitful Canaan, is now promised as a valuable inheritance.*

*"Resolved, That this vast field, including the practical termini of four transcontinental railways (the Canadian, Northern, Union, and Southern Pacific), with others in prospect, offers a peculiarly hopeful field for mission efforts not to be measured by present numbers or power, but by future possibilities contingent upon its commercial importance.*

*"Resolved, That we call the attention of our Eastern brethren to the peculiar relation of our field to the work of foreign as well as domestic missions, lying as we do upon the frontier of civilization, facing the rising empire of progressive Japan, the growing power of the isles of the sea, and the vast conservative heathenism of China, and that schools and churches upon this Western frontier, like forts and arsenals along our national borders, not only preserve our own communities, but sustain the dignity of our whole country.*

*"Resolved, That in the conquest of "North America for Christ," we recognize no national boundaries, but seek earnestly, equally, and persistently to secure the promising centers for our common good.*

*"Resolved, That from a half-civilized Indian community dwelling upon our shores, and the relics of the Eskimo nations of Alaska, we hear the Macedonian cry for aid, which can be ignored only at our peril."*

The Convention then adjourned with prayer.

MONDAY, SEPTEMBER 3, 9 A. M.

The Convention was called to order by Rev. A. B. Banks, and was led in prayer by Rev. C. D. Spencer.

Brother Rugg gave notice of the following amendment to the constitution:

*"That at the next annual meeting he would move to change Article 3 in its relationship to membership, so that instead of reading, 'Each church shall be entitled to one member,' it shall read, 'Each church shall be entitled to pastor and one delegate.'"*

Brother Ludlow gave notice that at the next meeting of the Convention a motion will be made to amend Article 3 of the constitution to read: *"Each church shall be entitled to one member, and its pastor as delegates; or, not having any pastor, to an extra delegate to stand in lieu of a pastor thereof."*

The secretary presented a recommendation from the Board of Managers that we be represented in our next annual national anniversaries

by a delegate from the Convention, and that \$100 be appropriated from the funds of the Convention toward the expenses of the delegate.

The Convention voted that in accordance with this resolution we send the delegate.

An informal ballot was then taken to test the sense of the Convention as to its choice of the delegate. The highest number of votes was received by Rev. A. B. Banks, and it was voted to make the informal choice the unanimous choice of the Convention. On motion of Rev. C. D. Spencer, Rev. R. S. Greene was elected alternate delegate.

It was then voted that the moderator, at his leisure, appoint committees on home missions, foreign missions, Sunday-schools, and education, and that he be allowed to appoint such committees within the boundaries of the Convention.

On motion the time of the Committee on By-laws was extended, and it was instructed to report at the beginning of the next meeting.

It was voted that when we adjourn, we adjourn to meet on the Thursday before the first Sunday in September.

The president then appointed a committee, consisting of Brothers Holgate, Banks, and Nelson, on our next place of meeting. After consultation, the committee reported in favor of Olympia; and their report was adopted.

It was voted that the printing of the minutes and their distribution be referred to the Board of Management, with full power to act.

It was voted to adjourn to meet with the First Baptist Church of Olympia, on Thursday previous to the first Sunday in September, 1889.

After prayer by Brother Beaven, the doxology, and the benediction, the Convention was declared adjourned.

R. S. GREENE, *President*,

S. W. BEAVEN, *Secretary*.

#### STANDING COMMITTEES

Home Missions. Rev. S. W. Beaven, Rev. M. L. Rugg, N. W. Battle.

Foreign Missions. Rev. J. P. Ludlow, Mrs. R. Holyoke, Mrs. Annie Keene.

Sunday-schools. C. M. McNaughton, Mrs. M. V. Johns, Mrs. James Gaches.

Education. Rev. Knut Nelson, Robert Knipe, A. C. Campbell.

Fully organized and equipped for business, the Northwest Baptist Convention had now taken its place among the great and influential Baptist bodies organized to aid each other in winning North America for Christ, and in spreading the gospel over the world. The field occupied, the responsibilities incurred by its advantageous location, the wise foresight needed to meet the emergencies of its rapidly increasing population and its commercial development, the consecration necessary to carry forward its work in Christ's spirit as God's work, and not commercialize it, furnish an opportunity for the activities of real Christian brotherhood, Christlike self-denial, and loyalty to Jesus and his church, by which the Convention is created and sustained; that is the equal of any other opportunity in North America, if indeed there is such another.

What the Convention proposes to do is outlined in the second article of its constitution: 1. To co-operate with the great American Baptist Home Mission Society. 2. To evangelize the population of

Washington Territory, British Columbia, and Alaska. 3. To plant churches and aid in their support where needed. 4. To direct all the Baptist educational interests within its limits. Under special standing committees, foreign missions, Sunday-schools, and the American Baptist Publication Society were considered and encouraged. The women's foreign mission work for heathen women, which had had a conspicuous place in the Association and the convention out of which the Northwest Convention grew, was very naturally given a like position in the new Convention, though not at this time formally under its auspices.







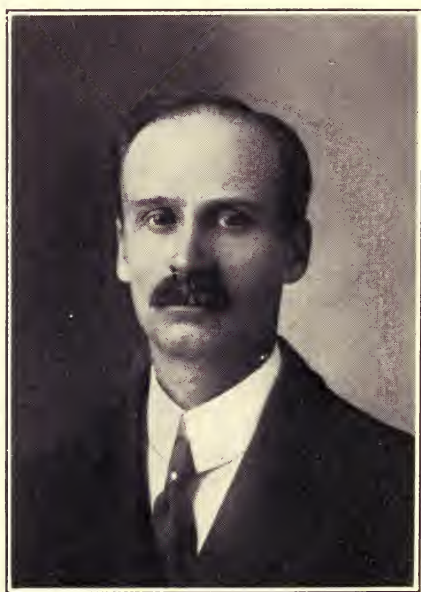
Corwin Sheridan Shank, LL. D.



Rev. C. A. Woody, D. D.



Rev. W. E. Randall



Geo. W. Fowler

## CHAPTER XIII

### THE NORTHWEST CONVENTION

1889, 1890

Incidental mention. Recovering. Definitely settled. Cut before it was ripe. Brothers. New men God-given. Women too. Christian education. Foreign missions. Open fields. Sunday-school work. Versus all intoxicants. Victoria the picturesque. At home in a foreign country. Visitors. New men of ability. Report from National Anniversaries. American Baptist Home Mission Society. General missionary. Evangelist Whittier. Sunderland's report. Church education work. Ten new churches. Board of Managers. Educational Board. Editorial limits.

IN following the history of this Convention, we shall give its educational work incidental mention only, having taken up the subject of "Christian Education" and dealt elaborately with its historical facts in another part of this work. This will also be true of the women's foreign mission work, which we have treated under the title of "Women's Work for Women."

In the Northwest Convention were a score of churches, having a membership of one thousand, and twenty ministers, one-half of them engaged in pastoral service, who were undertaking a great work for God. They were recovering, in a measure, from the shock incident to the dissolution of the old Convention. It had been cut down prematurely, before it was ripe for the harvest, largely through the influence and the effort of a small minority in the Puget Sound Association, who had for years insisted that they should have independent recognition by the Home Mission Board in New York, and do their mission work in direct co-operation with it. The great majority in the Association, however, were in harmony with the methods of the New York Board and of the North Pacific Convention in co-operation. The majority were willing, in a Christian spirit, to recognize the opinion of the minority, and saw the way clearing to have these matters definitely settled by the Home Mission Society in such a way that its policy would be accepted by all as wise, scriptural, and unselfish. The leaders in this important period were men of God, recognized as deeply spiritual. Whatever their differences of opinion might be on methods of work or spiritual attainments, yet they were brothers in the Lord Jesus Christ, and would work together in the great effort demanded of them in extending the kingdom of God on the North Pacific Coast. That mistakes had been made in the past was acknowledged; and, perhaps, as far as could be, remedied. These mistakes will be of service in the future in causing men to say: "See how these brethren love one another."

The second year in the history of the Convention was remark-

able for many things, but most of all for an apparently special interposition of the Master himself. The meeting was held at Olympia on August 29 to September 1, 1889, and was remarkable for the appearance in it of an unusual number of experienced, influential, and godly men. Among them were Rev. W. B. Pope, missionary pastor at Olympia, Rev. W. P. Squires, at Winlock and Chehalis; Rev. J. T. Huff, at Oysterville and the Willapa Valley; Rev. J. Cairns, at Vancouver, W. T.; Rev. J. F. Norris, at Whatcom; Rev. Robert Whitaker, succeeding Rev. D. J. Pierce at Seattle; and Rev. Thomas Baldwin, succeeding Rev. R. Lennie, at New Westminster, B. C. These men were a veritable godsend to a new and small Convention. They were men of ability, competence, strength, experience, capable of handling the whole constituency of the Convention could it have been gathered into churches of a few hundred members each, and could each church have been given a pastor and an assistant pastor. This was only a foretaste of what God was going to do for this Convention in the future.

The Convention was further inspired by the presence of Rev. S. P. Davis, the editor of the *Pacific Baptist*, and that of Miss Emma Miller, representing the women's home mission work, and of Miss Minnie Buzzell, who had recently returned from China, representing the women's foreign mission work, both graduates of the Chicago Training School. These names were for years treasured as household words among Baptists on the North Pacific Coast. An evening session of great interest was conducted by these young women.

The work of Christian education had a wide discussion based on an extended report, including a number of offers of available sites for a "Baptist university," none of which, however, was accepted. The committee on education had incorporated Grace Seminary, let the contract for enclosing the building, and arranged for the opening of a school in November. The choice of Rev. E. T. Trimble, as principal, and Mrs. E. T. Trimble, as preceptress, was approved by the Convention. Many good things were said, and much sympathy expressed, for Colfax College.

The foreign mission work received a new impetus. The report of the Home Mission Board showed appropriations for the year of \$3,058. The Convention was still under the pro rata provided for the district by the General Convention in 1883. In addition, the Convention Board had already promised, as soon as men could be found to occupy the new fields, \$500 for missionary work in Whatcom County, \$500 for a Scandinavian pastor in Tacoma, \$300 to assist in sustaining a pastor for the Market Street Church in Seattle, \$350 for work in White River Valley, and \$400 for a missionary pastor at Nanaimo, B. C., making an additional \$2,050 promised. The report does not give actual receipts and expenditures, but the Convention tables show \$902.71 raised for home missions, \$554.92 for foreign missions, and \$9.94 for the Publication Society.



The Sunday-school work was given a prominent hearing and time for a full discussion. A real uplift was felt through all the year.

The Convention also put itself on record as permanently protesting against the liquor traffic in the following resolution:

*Resolved*, That we are unalterably opposed to the legal, but no less iniquitous traffic in intoxicating drinks; that we recognize the responsibilities of Christian citizens to oppose this tremendous evil not only by their moral influence, but by their votes; that we urgently recommend the enforcement of existing laws against the traffic, especially those relating to the closing of saloons on Sunday, and that we pledge our support to State, national, and world-wide prohibition.

The new men were largely represented on the committees and Boards for the ensuing year, and the delegates left for their various fields in a most hopeful and prayerful spirit.

The annual meeting of 1890 was held in Victoria, B. C., and was unique and full of inspiration. It was the first Baptist Convention ever held in British Columbia; and it met in Victoria, the beautiful, the picturesque, the historical, founded by the old Hudson Bay Company, which was organized in 1670 by authority of King Charles the Second. Victoria was long the company's fort and principal trading establishment, and is now the capital of one of the great provinces of Canada. Many of the delegates who came from the United States to attend the Convention had never been out of their native country before; but, finding a people speaking their own language and holding to the same Baptist faith as their own, they were soon very much at home. Most of the delegates made the journey over from Seattle on the same steamer, and had prayed and sung and talked together until they were in a frame of mind and heart to respond to the cordial and brotherly welcome they received upon arrival, both in the Baptist homes, where they were so hospitably entertained, and from the Calvary Church, in whose beautiful house of worship the meetings were held.

There were present fifty delegates. Rev. J. Cairns, of Vancouver, Wash., was elected president; Rev. M. L. Rugg, pastor of the entertaining church, vice-president; Rev. D. J. Pierce, of Kirkland, Wash., secretary; and Dea. C. A. Cavender, of Tacoma, treasurer.

The following visitors were enrolled:

Rev. S. E. Stearns, East Washington Convention; Rev. J. C. Baker, East Washington Convention, Financial Agent Colfax College, Grace Seminary; Rev. M. T. Lamb, Davenport, Iowa; Rev. R. McKillop, McMinnville, Ore.; Rev. M. C. Jones, Spokane Falls; Dea. A. W. Jones, Spokane Falls; Rev. E. G. Wheeler and wife, Sunday-school missionaries, American Baptist Publication Society; Rev. L. L. Wood, editor *Baptist Mountaineer*, Montana; Rev. C. A. Wooddy, editor *Pacific Baptist*, Oregon State Convention; Rev. L. C.



Davis, Pennsylvania; Rev. E. B. Sullivan, Centralia; Rev. C. W. Townsend, London; Mrs. Thomas Baldwin, North Seattle; Mr. and Mrs. W. Braymer, North Seattle; Mr. and Mrs. Schaffer, North Seattle; Mr. and Mrs. James Weed, Mrs. C. A. Walsh, Mrs. J. Sunderland, Mrs. I. W. Read, Market Street, Seattle; Mrs. J. A. Banton, Nanaimo, B. C.; Mrs. C. E. C. Brown, Mrs. W. R. King, Dea. Alexander Johnson, New Westminster, B. C.

Rev. Donald Fraser, pastor of the First Presbyterian Church, Victoria, was introduced and invited to a seat. He responded with some happy remarks complimentary to Baptist positiveness and activity.

If the memory of the author is not at fault, the address of welcome was delivered by Mr. W. Marchant, of Victoria, in a most royal and characteristic speech, and was responded to by Rev. I. W. Read, of Seattle, in an equally characteristic, humorous, and brotherly manner, which made all of them forget that they were citizens of different countries belonging to two of the greatest Christian nations under heaven.

Among the new names of the delegates appeared those of persons of great worth and ability, such as Prin. E. T. Trimble and Mrs. E. T. Trimble, then in charge of Grace Seminary at Centralia; Rev. G. N. Annes, of Kent; Rev. M. C. Jones, of Everett; Rev. S. B. Chastain, of LaCamas; Rev. I. W. Read, of the Market Street Church, Seattle; Rev. J. H. Best, of New Westminster, B. C.; Rev. C. R. Corning, of Puyallup; Rev. G. J. Burchett, of Seattle First Church; Rev. F. O. Nelson, of the Swedish Church, Seattle; Rev. A. Watson, of Blaine; Rev. August Sandel, of the Swedish Church, New Whatcom; Rev. N. G. Collins, Fairhaven, Wash. These men bring the ministerial force up to forty-four, and changes its aspect and leadership very materially, adding greatly to its efficiency.

Among the first things done in this meeting of the Convention was the passing of a motion, made by Rev. I. W. Read, that a committee be appointed to redraft the constitution and present the redraft at the next annual meeting. Poor constitution! It had been amended at each previous meeting, and now it was to be reconstructed. There is no telling what the next new man who moves in will be moved to move, but this is the fate of convention constitutions!

Rev. M. L. Rugg, who had attended the anniversaries in the East in May, reported a conference he had had with Rev. B. Griffith, D. D., secretary of the Publication Society, who had pledged a colporteur missionary for this Convention.

Early in the year the Home Mission Board had taken up with Rev. H. L. Morehouse, D. D., the matter of a general missionary for the Convention. The result was that the New York Board appointed Rev. J. Sunderland, D. D., of Iowa, as general missionary for the State of Washington, giving half his time to the Convention of Eastern Washington and Northern Idaho and half to the Northwest Conven-

tion, both Conventions sharing equally in his support. He began his work in May, after a careful survey of the field. Doctor Sunderland's experience in work of this character in Iowa enabled him early to grasp and plan to meet the necessities of this open field for the Master's service, of which, in his report, he speaks as follows:

"More and more I am impressed with the greatness and grandeur of this field, and that it has no peer in all the home mission fields of this continent; that the rapidity of its settlement and of its material development, with its unequaled natural resources in every kind of wealth but just touched yet, warrants the assurance of its continued and rapid growth to proportions scarcely dreamed of by the most sanguine."

The Home Mission Board had, at the request of several churches, secured the services of the well-known evangelists, Rev. E. A. Whittier and wife, of Lawrence, Mass., for an evangelistic campaign on this Convention field, and had agreed to pay \$200 toward their traveling expenses to the field. They came and held meetings in the First Tacoma and the First Victoria churches, the Tabernacle mission in Seattle, and also in the Chehalis, Centralia, Winlock, and Vancouver, B. C., churches. The results of these meetings were far-reaching in the Convention. Many conversions occurred, but no record of their number is available.

We give the following extracts from the report of the State missionary, Rev. J. Sunderland, D. D., which fairly summarize the work of the year:

DEAR BRETHREN: It is fitting that I should make some statements regarding the work to which I have come, upon your call, in connection with that of the American Baptist Home Mission Society, and I trust also the call of God. The time that I have been at work—between four and five months—has enabled me to get the salient features of the work into mind, and to visit the larger number of the fields within the bounds of the Convention. My relation to eastern Washington has made it necessary to give a portion of my time to that field. The appointment of a district missionary there will relieve me in this direction to some extent. Of my personal labors, in any detail, it is scarcely worth while to speak. The calls and needs have been so pressing that I could reach only a part of them. I have endeavored to do the things which seemed the most important, to keep the work moving where it had begun, and to set it in motion where it should begin.

#### MISSIONARIES AND FIELDS

There are now under appointment fifteen missionaries, besides the general missionary; and Brothers Watson, Witham, and Faxon are laboring in expectation of missionary help. The following is a list of missionaries and fields: James A. Banton, Nanaimo; F. O. Lonn, Tacoma Scandinavian Church; R. T. Gray, LaConner; E. M. Bliss, Whatcom; W. P. Squires, Tacoma Wright Avenue Church; J. F. Norris, Whatcom County; James Cairns, Vancouver, Wash.; J. M. Haskell, Winlock; S. B. Chastain, LaCamas and Mount Zion; S. W. Beaven, Centralia; W. H. Shearman, Hoquiam; George N. Annes, Kent and White River;

F. O. Nelson, Seattle Swedish Church; Knut Nelson, Seattle Norwegian-Danish Church; George D. Downey, Fern Hill. There is great encouragement upon many of these fields.

#### CHURCH EDIFICE WORK

New houses of worship have been completed and dedicated at North Seattle, Mount Vernon, Vancouver, Wash., Wright Avenue, Tacoma, Kent, and Seattle Swedish Church. The Market Street Church, Seattle, has been enlarged. A church is completed, but not dedicated, at Ballard. Houses are nearing completion at Hoquiam and Norwegian-Danish Church, Seattle. At Nanaimo and Dogfish Bay houses are well under way. Work has begun on houses at Blaine and Kirkland, and preparations are making at Centralia, Whatcom First Church, and Swedish Church, New Whatcom. Olympia has moved its old church around to the rear of the lot, preparatory to the erection of a larger house. Lots are secured at Montesano, Lynden, Ferndale, Shelton, and Fern Hill. The question of building is being favorably considered at several of these places, and also at Fairhaven and Port Townsend. Nearly every church not already housed is considering the question of building. New mission chapels are needed at once in both Seattle and Tacoma. The Home Mission Society has granted generous aid in building to the Tacoma Wright Avenue Church and to the Norwegian-Danish Church, Seattle. We are encouraged to expect help as may be needed, and within the rules of the Society, to really worthy cases.

#### FINANCES

The missionary help at present appropriated to our fields from New York aggregates at the rate of \$7,200 per year, including half the salary and expenses of the general missionary. This is a great increase over past appropriations. From October 1, 1888, to October 1, 1889, the amount paid our missionaries was \$3,112.50. Reckoning the year from April 1, 1889, to April 1, 1890, the amount aggregates, according to the pro rata arrangement, \$3,650. Impressed with the immediate necessity of a great enlargement of our work, as soon as I had looked it over I set about at once representing the facts to the Home Mission Society and endeavored to secure from them the promise of greatly enlarged appropriations. After some time the Board took action upon the matter, fixing the sum for the society's year from April 1, 1890, to April 1, 1891, at \$6,700, besides what we shall raise upon the field. This, it will be seen, is a large increase. How much it will give us for expenditure will depend upon what our own churches increase their contributions. For the year ending April 1, 1890, our churches gave to this work, as credited in New York, \$913.24. The treasurer's report will show that there has been a considerable increase for the year ending at this time. It is confidently believed that the increase in the gifts of our people will more than keep pace with the increase from New York. The contributions of some of the churches give encouragement of this hope. Your missionary is deeply impressed that the time has fully come when we should not only attempt home mission work on a much larger scale than before, but that we should attempt to raise for it several times as much money from our own churches as has ever been raised. The \$6,700 from the Home Mission Society must be made not less than \$10,000, and it should be made \$12,000 by our contributions; and even that will enable us to take up only the most important fields.

The general missionary makes some strong recommendations for the work of the year, notably his financial plan urging that from



\$3,500 to \$5,000 be raised on the field; that the churches be asked to contribute an average of at least \$1.00 a member, aside from all special gifts or the gifts of church societies; that the women's home mission circles be asked to support one missionary, the young people's societies be asked to give to home missions an average of fifty cents a member, the Sunday-schools ten cents a member on full enrolment; and that at least \$2,000 be obtained from the wealthy brethren.

Ten new churches had been organized in the year, viz., Fern Hill and Wright Avenue, Tacoma; Hoquiam and Nontesano; Gray's Harbor; Deming, Custer, and Blaine, in Whatcom County; the Scandinavian at New Whatcom; and the Emanuel at Victoria, B. C.

On motion of Rev. I. W. Read, the constitution was amended as follows:

Article III. The officers of this Convention shall be a president, two vice-presidents, a recording secretary, a treasurer, a corresponding secretary, and a Board of Managers consisting of twenty-one members, seven of whom shall constitute a quorum, and all of whom shall be members of Baptist churches.

Revs. J. Cairns, J. Sunderland, and I. W. Read were appointed to nominate this full Board of Managers. Their report was approved, and the following brethren were elected to serve for the ensuing year: Rev. A. B. Banks, D. D., Rev. M. L. Rugg, Rev. D. J. Pierce, D. D., D. Garlic, Dea. Thomas Haughton, William C. Morrill, Dea. D. M. Ross, Prof. E. T. Trimble, Rev. G. J. Burchett, Robert Knife, Rev. William Weir, John Anderson, Dea. G. W. Ward, Rev. Thomas Baldwin, Dea. C. A. Cavender, Rev. J. H. Best, C. A. Walsh, M. D., H. A. Butler, August Lovegren, B. W. Johns, Rev. I. W. Read.

The report of the Board of Education was read by Rev. S. W. Beaven, the secretary. The interest was centered upon Grace Seminary, now completed and in operation with a competent faculty. Interest was also aroused by the "munificent offer of one hundred and fifty acres of land at Seattle . . . now regarded as equivalent to \$50,000 in money" as a nucleus for a Baptist university, and by an offer of ten lots within the corporate limits of Vancouver, B. C., by Hon. John Morton, of that city, to Baptists for educational work. (See article on "Christian Education.") Extended discussion was participated in by prominent brethren, who showed great interest in this department of the Convention work; and the following Board of Management was appointed for the year: Rev. D. J. Pierce, D. D., Dea. C. A. Cavender, Dea. D. M. Ross, Rev. I. W. Read, D. S. Garlic, Dea. Thomas Haughton, J. D. Minkler, M. D., Rev. J. Sunderland, Rev. A. B. Banks, D. D., Edwin Rand, Rev. T. Baldwin, Rev. M. L. Rugg, Colonel Williamson, Rev. G. J. Burchett, Rev. S. W. Beaven.



Touching the territorial limits of the Convention, the following resolution was passed:

*Resolved*, That it is the sense of this Convention that the entire territory of the State of Washington should be under our Convention. We therefore invite the Convention of Eastern Washington to meet with us next year at Vancouver, Wash., for the consummation of such a plan, then and there.

## CHAPTER XIV

### THE NORTHWEST CONVENTION

1891, 1892

Important changes, constituency, chapel car Evangel. Overtures for union. Refused. Death of five ministers. Providential leading. Everything rushing. Waylaid. Had to do things. A good record. Educational stringency. Resourceful. Success. How he did it. In the holy of holies. Help him. Valuable reminders. New men. Strong force. Well manned. A notable missionary. Educational. Those women. Gone before to report. Great anxiety. Overloaded. Harvest Home Day. Convention in the Province. Conspicuous figure. Good things.

IMPORTANT changes and remarkable growth signalize this Convention year. Rev. J. Sunderland, after an efficient service of but eleven months, resigned his position to accept the financial agency of the Educational Board of the Convention and of the American Baptist Educational Society, in order to promote the new "Baptist university of Seattle." (See article on "Christian Education.") Rev. D. D. Proper, at the time serving the First Baptist Church of Atchison, Kan., was elected as his successor; and in March, 1891, became the general missionary for both the Northwest Convention and the Eastern Washington Convention, covering the whole State of Washington, western Idaho, and British Columbia. When he entered the field, the Northwest Convention had approximately the following constituency: ministers, forty; churches, sixty-six; church-members, three thousand two hundred; Sunday-schools, fifty-one; young people's societies, twenty-three; women's societies, twenty-one. The other helpers on the field were: Miss Emma L. Miller, missionary of the Women's Baptist Home Mission Society of the West; Rev. E. G. Wheeler and wife, in the chapel car "Evangel," representing the American Baptist Publication Society.

Much interest was shown in the question of the union of the whole territory north of Oregon under one Convention. Overtures had been made by the Convention of Eastern Washington and Northern Idaho at their annual meeting, held in Spokane, October 3-6, 1889, when it was voted:

That a committee of five be appointed to meet the Northwest Convention, with instructions to make propositions for a Joint Convention for the State on the following basis:

1. That if so desired, the full extent of this Convention be included in the Joint Convention.
2. That the appropriations of the Mission Board be pro rata to the rational calculations of the population in the two sections.
3. That the home mission work be carried on by separate Boards, or by a Mission Board composed of such a representation that the numbers from each section shall be pro rata of the number of the members in the churches at the last session of the Associations.

4. That the meetings of the Joint Convention shall alternate from one side of the mountains to the other during each three years as follows: A meeting on the west side, then on the east side, and the last year on as near central ground as possible.

5. That the last three propositions shall be embodied in the Constitution subject to no changes.

6. That the Boards or Committees entrusted with the work of the Convention shall be composed of members from each side of the mountains, except in cases where local interests are involved.

7. That this Committee appointed by your Convention be empowered to act with a similar Committee from the Northwest Convention to frame a constitution and submit it at the next meeting of this Convention.

The Committee of the Eastern Washington Convention consisted of Rev. J. C. Baker, of Hartland, chairman; Rev. N. C. Fetter, of Spokane; Rev. J. H. Beaven, of Walla Walla; Rev. L. L. Shearer, of Colfax; Rev. C. P. Bailey, of Dayton; Rev. A. J. Cable, of Moscow, Idaho; and Sister May C. Jones, of Spokane.

At the meeting of the Northwest Convention held at Tacoma in August, 1891, this Committee was represented by Brethren Fetter, Cable, Beaven, and by Rev. A. M. Allen, district missionary for eastern Washington and northern Idaho. After the formal introduction and cordial greeting of the Committee, a motion was made to adopt the plan proposed by the Eastern Washington Convention, and its consideration was provided for in a special order of business later in the session. When the matter was taken up, a Committee of Conference was appointed to consult with the Eastern Washington Committee and report. This committee made the following report, which was adopted:

WHEREAS, The Northwest Baptist Convention has made overtures to the Baptist Convention of eastern Washington and northern Idaho, with a view of uniting the two Conventions, and

WHEREAS, Economic considerations seem just now to make such a union impossible, therefore,

*Resolved*, That in the present condition of our churches we deem it impracticable and unadvisable to attempt effecting such a union.

It was also voted to exchange fraternal delegates with the Eastern Washington Convention, and Revs. D. D. Proper, I. W. Read, and A. B. Banks, D. D., were appointed to carry the greetings of the Northwest Convention to the Eastern Washington Convention meeting in October. The persons who headed this movement for union were those who had so long clamored for independent work in the Puget Sound Association.

The year was notable for the death of five ministers, whose labors of loving self-sacrifice, and whose loyalty to Christ Jesus and his teachings, left the ineffaceable impress of their lives on the Northwest Convention. Even the names, to many still living, are suggestive of great things. They were Revs. J. Wichser, S. E. Stearns, James A. Wirth, Walter Barss, and B. N. L. Davis. Each, in his

day, did a great work for the Lord Jesus in the territory of the Northwest Convention. Rev. D. D. Proper says of them: "Their names should have a permanent place in the records of our denominational history," a place which we gladly give them.

There seems to be a providential leading in the call of Brothers Sunderland and Proper to head the missionary work on this great field. Brother Sunderland's mild, prayerful, and Christlike manner of leadership met the needs of the field in his time, when other motives than selfish personal ambition were needed to promote the most healthful growth. That "the love of Christ constraineth" was the characteristic impression produced by Brother Sunderland. Wherever you met him, whenever you heard him, you involuntarily said: "The love of Christ constraineth that man." He was the "beloved Brother Sunderland," and all his leadership led straight to Christ.

Brother Proper too had a personality all his own. He was a man of God, loyal to the Bible and to the denomination, devoted to his work, but he had to grapple with greater issues than former leaders. The "boom" was on. Everything was rushing in financial, commercial, and religious affairs. Upon retiring at night, one hardly knew what would be the issues or the demands to be met on awaking in the morning. Cities grew up in a night (on paper), and the promoters wanted the general missionary to stake out a church lot in the morning. The author's experience corroborates this. He was stopped off a special train on one of the prairies of eastern Washington one beautiful morning, to select a lot and mark it: "Reserved for a Baptist church." The town was plotted the day before. This was the spirit prevailing when Brother Proper took up the work of the Northwest Convention. He had to do things, and he did things. Some people wrote his name, leaving out the two "r's," but that was unfair. He had to do things. His advisers were numerous, and their plans equally numerous. He had the spirit of one of our early missionaries, who was a plodder, but brought things to pass. Being asked the secret of his success, the brother said: "When I find anything to be done, I just go to work and be did'n on it."

The year closes with a good record: Baptisms, two hundred and ninety-seven; other additions, eight hundred and ninety-one; net gain in membership, eight hundred and thirty; self-supporting churches, nine; churches having preaching all the time, thirty-three; half the time, twelve; one-fourth the time, five; and pastorless, twelve.

The receipts and disbursements for the year show \$9,568 appropriated for missionaries, \$3,100 collected from the field, and a deficit of \$1,000.

Much interest was aroused in the educational work. An Educational Board of fifteen members was appointed, a local Board of five members for Grace Seminary at Centralia, and a Committee of



Twenty-five to take into consideration the unity of our educational system and report at the next annual meeting.

In 1892 Rev. D. D. Proper, the general missionary, was giving two-thirds of his time to the Northwest Convention field, and one-third to the field of the Eastern Washington and Northern Idaho Convention. The stringency of the times had been oppressive along all lines of missionary work, and had rendered it necessary that the financial agent should be as resourceful as the spirit of Christ and the free agency of man would allow. Aided by a good strong Board both of ministers and laymen, General Missionary Proper was adequate to the great task of providing for a \$1,000 deficit, securing an increased appropriation from New York, supporting as many missionaries as the year before, and leaving the Convention out of debt. To describe just how a man proceeds to accomplish such a task as this, in such a time as this, no writer has been found competent. To describe it, one must be familiar with the man's personality and follow him as he goes over the field and comes in contact with the people in their homes, in the house where God meets his people, in the Association and the Convention, where noble men of God give him the right of way for the sake of the cause. You must hear how he pleads, not for himself, but for the Convention and its work, and for the greater work of the great Society that aids the Convention. You must see him as he touches the well-to-do Christian brother and leaves the impress of the great work of God upon his heart and purse. More than this, you must go home with him, weary and sometimes discouraged, to that woman who responds to his utterance of that sweetest and dearest of all earthly names, "wife." This is too sacred a place for most readers to be admitted, but I have been there often, and can let you into this secret service of the King. Her love, her sympathy, her faith, her hopefulness, and often her wise counsel, prevail with him. He rises from this conference with new inspiration, new courage, and new strength. He is a wiser and a better man.

You must follow him along another path worn by his tread. You may go with him until he enters the secret place of the Most High, where he closes the door after him. In this holy of holies he seeks the divine aid, consults with the great King, commits all to him, and asks for the wisdom that comes down from above. Here he gets the seal of divine approbation, or absolution for his error if needed. He has again reported to God, and sought fellowship with the Divine Being in his work, and comes out with new strength from divine sources to overcome obstacles with wisdom from above, to meet emergencies with faith, to do and suffer for the sake of the cause.

O men and women of God in the churches of Jesus Christ, here is the man to whom, all things considered, God has thought wise,

at this time, to commit this part of the business of his kingdom! Will you help him and sustain him? "But I don't like him, he is not my type of man." You see then how resourceful he must be to deal with you. You are one of his constituents. "He makes mistakes." So do you. That is human, but they are valuable reminders to you both that you are human.

A strong force of new pastors came upon the field in 1892, and some changes were made by those already there, so that the strategic centers were filled with strong men. Among the changes we note: Revs. A. B. Banks, of Everett; D. J. Pierce, of Snohomish; C. F. Brownlee, of New Whatcom; M. L. Rugg, Market Street Church, Seattle; M. U. Squire, Port Angeles; W. P. Squires, of Mount Vernon. Among the new men, Revs. P. H. McEwen, of Emanuel Church, Victoria, B. C.; A. Johnson, New Whatcom Scandinavian; J. Woodley, pastor-elect at Fern Hill; W. F. Harper, First Church, Tacoma; W. E. Prichard, First Church, Olympia.

A notable missionary among the Scandinavians came upon the field this year, Miss Matilda Malmsburg, who, by her devotion to Christ, her genial spirit, her terse and humorous utterances, and her aggressive methods, always captured her audiences and left them with new resolutions to do greater things for the Master. She was always and invariably herself, and was heard with pleasure and profit.

The educational work received a large share of attention. The Convention voted to assume the debt of \$2,200 against Grace Seminary, and apportion the amount among the churches. A committee was appointed to provide the most appropriate name for the new Baptist university. (See under "Christian Education," in this volume.)

The women's societies, Sunday-schools, and young people's societies were in a growing condition; and most of them contributed to the cause of home missions. The women's societies gave three-fourths of their collections, amounting this year to \$489, to aid the Scandinavian work. Miss Emma Miller had been sent to California, and Miss Fannie Allen now represented the women's work on this Convention field, as the appointee of the Women's Baptist Home Mission Society.

Among those going on before to report in person to the Prince of Peace, in whose interest this Convention is operating, we must name the beloved and esteemed Rev. R. Weston, who was honored with the first commission granted by the Home Mission Society to occupy territory on this Convention field. He organized two of its oldest churches, namely, the Puyallup Church, and the Seattle First Church, and assisted in organizing the Convention. The Lord took him up higher this year. There is but one voice of acclaim on earth, "Blessed are the dead who die in the Lord"; and in heaven, "Well done, good and faithful servant."

Great anxiety must have been felt by the Convention Board and the general missionary this year because of the resignation of nearly two-thirds of the missionary force. Only fifteen of the missionaries under appointment for the year held over. The cause of such a change is hard to fathom or to state if found. In most instances, perhaps, the financial pressure, the spirit of criticism quickened by the speculative turn everything was taking, and fear that the "boom" would burst, were causes contributing to it. Whatever the cause, the general desertion of the field was hard for the managers of the work to face and for the patrons of the work to meet. Great faith in the overruling power of God was the only resource that could supply their needs. With the author, it was a grave question whether our Convention machinery was not becoming overloaded. For this reason and for others, a district missionary was suggested and urged by the Convention Board. When the New York Board was appealed to, it responded by the promise of an additional \$800 to help cover the expense, and the young people's societies were asked to supplement this with an amount sufficient to pay the remainder. The Convention had set apart a Sunday in September as Harvest Home Day for the Sunday-schools and the women's societies. This day was celebrated by eighteen Sunday-schools and three women's societies, and netted \$211.48.

The Convention was held this year at New Westminster, B. C.; and the welcome given by the Olivet Church and by the British Columbia brethren was suggestive of a common brotherhood and unity in work that had been growing for years, and had been cemented and beautifully crystallized by united effort in maturing plans and bearing burdens and overcoming obstacles that the Baptists of neither country could have well met alone. The visitors to the Convention were an inspiration also. Rev. Roland D. Grant, D. D., of Portland, was a conspicuous figure. A vote of appreciation was extended to him for his willing helpfulness and to the First Baptist Church of Portland for lending him to the Convention. The many words of cheer and advice given by Rev. E. G. Wheeler, of the chapel car "Evangel," and his accomplished and devoted wife, were also greatly enjoyed and added much to the spiritual uplift. Then too, Rev. F. L. Sullivan, the field editor of the *Pacific Baptist*, was present, and focused all the good things in that growing paper for the greater denominational mind and heart. Last, but not least, perhaps, was Rev. M. W. Miller, colporter of the American Baptist Publication Society, who made everybody believe that the great Society he represented was a valuable asset upon which the Convention could draw largely for means to aid in carrying forward its great work. He was right too; and the Society represented in this meeting by the Wheelers and the colporter had a stimulating effect upon this memorable meeting of the Convention.



## CHAPTER XV

### THE NORTHWEST CONVENTION

1893-1895

A great loss. Large increase. Financial pressure. B. Y. P. U. helpful. District missionaries. Valuable auxiliary. Seventy-one ministers. Eight licentiates. Educational. Strenuous year. Left the field. Statistics. Panic. Coxey's army. Unrest. Holy Spirit guides. Notable men present. 1895 Convention in British Columbia. Strong men in the Province. Mission churches prosper. New Official. Important report. New plan. Foreign missions. Women's work.

IN 1893 the Convention suffered the loss of three of its strongest men, Rev. G. J. Burchett, its president, and Rev. M. L. Rugg and Prof. E. T. Trimble, members of its Home Mission Board. This year fourteen new ministers entered the field. Twenty-four missionaries were under commission. There was a large numerical increase of church-members on the whole field. The tables now show four thousand four hundred and forty-four members as against three thousand seven hundred and eighty-five the previous year. Ten new churches had been added.

Though the financial pressure was still on, and the Convention Board had not been able to raise as much money for its work as the previous year by \$352.37, yet the Board had so carefully conserved the fund put into its hands that, by including some cash pledges unpaid, it closed the year without debt. The Convention found cause for gratitude in this, and rendered praise in joyous song to the triune God. All the different collateral societies of the churches had responded to the call for financial aid. The Baptist Young People's Union of the Convention had contributed over \$300 to the support of a district missionary, Rev. C. C. Marston, of Iowa, who had been employed by the Board. It was a year of spiritual blessing, and five hundred and forty-six baptisms were reported.

The Women's Home Mission Society, under the leadership of Mrs. S. W. Beaven, had a strong hold upon the churches, and was a valuable auxiliary to the Home Mission Board. Both the women's societies and the Young People's Union held interesting sessions. There were now seventy-one ministers enrolled and eight licentiates.

The educational work was still in a chaotic state. Should it take form and definite proportions before this century closes, it will appear in the article on "Christian Education," already referred to.

The annual meeting was held with the old First Church in Seattle, and the delegates were, of course, royally entertained. The general missionary expressed himself as hopeful for the coming year. The Home Mission Society was now furnishing four dollars to add to every dollar raised on the field for home missions by the Convention Board.



The year 1894 was a strenuous one for the Convention officials, and we let the Board give an account of it in its own language:

In looking back over the year, we are compelled to acknowledge that it has been one of the hardest for the prosecution of mission work that we have experienced in many years, if ever before in our history. Owing to the general stagnation of business, and marked depreciation of values, many of our brethren have become crippled in business, while some have failed entirely. Consequent upon this, the revenues for the support of the churches have been greatly reduced, and instead of debts being paid, they have been increased.

Owing to the same causes there have been frequent removals of members, and numerous changes have taken place in pastorates. Nineteen pastors out of thirty-eight—just one-half—have resigned, and changed fields of labor during the year. Several of the churches on this Convention field are still pastorless, and the outlook is not very encouraging for settlements soon. Most of the pastors who have remained with their churches have been compelled to accept reductions of amounts of salary from the churches.

The year has been a testing and sifting time for the churches in many respects. It has sifted out some of the faithless and formal professors and severely tested the loyalty of the faithful ones. But withal there have been some compensations, in these hard, trying times. They have developed an economy in the management of church affairs, which is fraught with good for the future. In many places an heroic spirit of self-denial, and even sacrifice for the cause of Christ has been revealed on the part of faithful ones, which was almost surprising, and which will prove beneficial in the future.

Rev. W. F. Harper, president of the Convention, pastor of the Tacoma First Church, and chairman of the Convention Board, left the field, as did also Rev. A. B. Banks, D. D., and Rev. J. E. Coombs, members of the Board. District Missionary Marston had resigned. The Board states the further trying conditions as follows:

The churches in Port Angeles and Port Townsend have been without pastoral care, and are fast losing their identity as churches. As soon as there is a revival of business, we ought to try to reoccupy these fields. At Blaine we have the best meeting-house in the place—although the church is largely in debt for it yet—which has been occupied by the Episcopalians the past year. At Fairhaven the Baptist cause has been on the wane until the church has almost lost its identity as an organization. In most of these cases there have been so many removals, and such a loss of revenues for the support of the churches, owing to the prostration of business, that it became almost impossible for them to support the work. Very little work has been done in organizing new churches, as all our means have been needed to "hold fast to the things which remain."

In the whole Convention, according to the latest reports available, there are seventy-six Baptist churches, with four thousand six hundred and seventy-seven members. Additions by baptism, four hundred and seventy-six, and other additions four hundred and twenty-seven.

The panic which struck the country the previous year still continued, and had its effect upon the income of benevolent societies and churches. The "boom" was broken. Prices depreciated; building, to a large extent, ceased; unrest prevailed both with capital and with labor. This unrest was shown by the departure of six hun-

dred men (many of them, no doubt, "bummers"), who left Seattle to join Coxey's army and march over the country to Washington to exhibit their wretched appearance to Congress, hoping thereby to secure an appropriation to continue their wretched existence. Religious work was too much affected by the prevailing unrest. The speculative spirit rested upon everything and everybody. Pastors and churches, Associations and Conventions, agents and missionaries, were under its pressure; and when the "boom" burst it was about as difficult for them to tell where they were as it was for any other class. They felt it even more severely because they had held up a higher standard of moral and business life than others; and yet, when the pressure came, it found them just as destitute of means as other people. Their bank accounts were equally blank or overdrawn. Both their assets and their credit had been "appropriated"; and now that the crisis had come, the churches were not able to furnish either cash or collateral to meet exigencies. The author has never been able to see why our great societies should "appropriate" money which they have neither in hand nor in bank. Every year those in charge of missionary operations have to use every possible permissible scheme to close the year without debt; and if, by all these schemes, the treasurer reports, "Out of debt," "no debt," the audience rises and sings, "Praise God, from whom all blessings flow"; and then the scheming begins again to see how much money can be raised, to see how much they dare "appropriate" from an empty treasury for the coming year. To assume that the Holy Spirit guides to such methods of doing business for the Lord Jesus Christ, or approves of them, and then to sing praises to the triune God, requires a great stretch of credulity in us to believe that God is well pleased with the praise. Surely the Holy Spirit ought not to be charged with our loose business methods. It would be a great blessing to the world if expenditures could cease for a year, and let funds accumulate in the treasury as God gives prosperity; and then begin with these funds as the working capital to cover all appropriations for the ensuing year; or, to propose what might prove more practicable, it would be better to ask God to put it into the hearts of our wealthy brethren to liquidate all the indebtedness of each society and to put into their hands a sufficient sum to cover a fair estimate of their expenses for the coming year, and let them use that as a working basis to start work on a pay-as-you-go plan. With such a plan we believe God's people would double their offering to spread the gospel. Why should they not? On such a basis they would have the Holy Spirit as a silent but resourceful partner.

The annual meeting was held in Centralia, where Grace Seminary was located, and was notable for the presence of Rev. H. L. Morehouse, D. D., field secretary of the American Baptist Home Mission Society, founder and president of the American Baptist Education Society, which held a mortgage on Grace Seminary for \$9,000. Rev.

H. C. Woods, D. D., superintendent of missions for the Rocky Mountain District, hereafter to include the Pacific Coast in his field, was also present. Rev. W. H. Pendleton had taken the pastorate of the Tacoma First Church; Rev. W. F. Taylor, of the Seattle First Church; Rev. W. T. Fleenor, of the Seattle Market Street Church; Rev. J. C. Baker was now pastor at LaConner; Rev. J. Sunderland was now Superintendent of Foreign Missions for the Pacific Coast; and Rev. D. J. Pierce was now professor of mental philosophy in the State University of Washington.

The financial statement shows \$2,061.47 received from all sources, with a deficit of \$183, which was pledged before the Convention closed, leaving its Board free of debt.

All departments of work under the auspices of the Convention received a full and interesting hearing, and reports were hopeful.

Rev. S. A. Abbott, who had been appointed the year before as corresponding secretary (whatever that meant), presented his resignation; and the office was discontinued.

As in the meeting of the year before, the greatest interest was aroused in the educational work, which was as chaotic as ever. Some able papers were read and able speeches made. Doctor Morehouse and Doctor Woods gave a most pleasing, instructive, and prayerful uplift to the Convention, which was greatly appreciated by all the delegates present. Rev. Roland D. Grant, of Portland, was also a helpful guest.

The Convention convened for its eighth annual meeting in 1895 with the Calvary Baptist Church of Victoria, B. C.

The following new men had come upon the field: Rev. S. C. Ohrum, succeeding Rev. W. F. Taylor, of Seattle First Church; Rev. N. H. Harriman, succeeding Doctor Pendleton, of Tacoma First; Rev. Charles Carroll, Vancouver, Wash.; Rev. Andrew Swartz, Seattle Swedish Church; Rev. D. C. Ellis, Port Townsend; Rev. F. H. Webster, Shelton; Rev. F. O. Lamoreux, Port Angeles; Rev. W. Stackhouse, Vancouver, B. C., First; Rev. R. Trotter, Victoria Calvary; Rev. P. C. McGregor, Chilliwack, B. C., and Rev. C. A. Woody, district secretary of the Home Mission Society. Such an additional force, with so many strong men, was an offset to the hard times and the losses of the previous year.

Though the panic in the United States was growing worse all the time, in the province of British Columbia it was not so much felt.

The Board reported with regret the removal of Rev. J. M. Pendleton, president of the Board, and of Rev. W. F. Taylor, president of the Convention.

The year had been prosperous with the mission churches. There had been twenty-six missionaries under appointment serving at different periods of the year. They had received three hundred and sixty-seven members, of whom one hundred and eighty-nine were by



baptism. Their churches had paid for home missions, \$727.50; for foreign missions, \$273.50; for other benevolences, \$527.75, making their total benevolences \$1,528.75; they had also paid their pastors \$6,843.44—for building purposes, etc., \$3,852.18, and for current expenses, \$3,852.18. All these items yield a total of \$15,122.25, which makes a remarkable panic record. The Home Mission Society, this year, increased its pro rata to five to one, now paying five-sixths of the amount expended for mission work. This amount became available in July, and yet the general missionary reports that it is still more difficult this year than last to raise money. The total receipts for the district mission work were given as \$2,100. Of this amount, \$289.80 came from the women's mission circles; \$129.24 from the Sunday-schools; \$41.04 from the young people's societies; and \$727.50 from the thirty-seven mission churches. This leaves \$912.42 to be credited to the thirty-six other churches, and shows that the thirty-seven mission churches had paid nearly as much for the mission work of the Convention as the thirty-six other churches had done.

This year marks an era in the development of factors in the plan of co-operation with the Home Mission Society. A Superintendent of Missions and a District Secretary were added last year, and this year are in full operation. The Home Mission Committee presented the following report, which, on account of its review of present conditions and its forecast of the future, cannot be omitted as a historical document:

#### REPORT ON HOME MISSIONS

"North America for Christ" has come to have a new meaning since the North Pacific Coast has become more widely known. This "motto of the Home Mission Society" at first distinguished between North and South America, designating North America as its field of operations. Beginning its work in the Eastern and Middle States, and pushing its conquests north and west, it came to mean, as interpreted by its constituency, more the territory north and west of the Great Lakes known as "the northwestern States." With the completion of the Central Pacific Railroad, connecting San Francisco and its tributary territory of Nevada and California with Chicago and the outside world, it came to mean the "Great West," in which the "North" figures conspicuously. "Westward the Star of Empire takes its way" to San Francisco Bay and calls a halt for gold. The Home Mission Society follows this trail and brings along gold tried in the fire, which neither moth nor rust corrupts nor thieves break through and steal.

But the gospel needle pointed northward, and a country little known in the fifties has since come to have world-wide fame as a coming empire in agriculture, minerals, lumber, commerce, and population, and God sent us here to live and act in this wonderful development of a country and commerce to rival ere long the great Atlantic coast in towns and cities, commerce and education, production and wealth, population and religion. We are here under God, not so much to make money as to make character, plant principles, develop righteousness, establish churches of the Lord Jesus Christ for the glory of God, the uplifting of man and the spread of the gospel, still northward and westward, till it reaches the eight



hundred million of earth's people whose bays and harbors and coming commercial emporiums are but three thousand miles west of us.

Our pioneer society, with an eye always upon the lines of opportunity and privileges, has come to see in this North Pacific Coast one of its most important and promising fields of effort; and here it is sending its prospectors to discover the mines where the Holy Spirit going before has established claims and is calling for workmen.

The society began its work on this North Coast in Oregon, December, 1845, four years before the "gold exodus" to California. (The society began work in California in 1848, the year before the "exodus.") The society began work in Washington Territory in 1871 at Oysterville; and in British Columbia in 1881, ten years later. It has virtually had the care of all the churches. There is but one self-sustaining church, or a church of considerable promise, on this Convention field but has been aided by the Home Mission Society, either in support of pastor or building their house of worship. The society has proven its utility, its interest, and comprehensive knowledge of this great field by the continued enlargement of its work. In 1871 the society had one missionary in Washington Territory, and expended \$300. In 1895 it has twenty-eight missionaries in this Convention alone and its expenditures are, on a basis of \$8,000 for this Convention, and of 13,000 including the "Eastern Washington and Northern Idaho Convention." Its first church edifice help on this field was rendered to Puyallup Church, in 1872, and since it has aided in building thirty-six churches within the territory of this Convention. Considering our territory, and comparatively this is not a large work considering the number of churches and constituency, and it is comparatively a very large expenditure of men and money; and we owe, and hereby express, a debt of gratitude to the society which we can only repay by our loyalty in the future. We also hereby express our confidence in the general management of the society, and in the representatives of the society on our field, viz., Rev. H. C. Woods, D. D., Superintendent of Missions; Rev. D. D. Proper, general missionary for our Convention; and Rev. C. A. Woody, recently appointed district secretary. Especially we desire to mention the indefatigable labors of our general missionary and his remarkable success in carrying our Convention over the last two years of financial depression with a balance in our favor.

But your committee desires to call the attention of your honorable body to the new departure of the society in appointing a district secretary for territory including this Convention, and to express our most hearty approval, and also confidence in their choice of Rev. C. A. Woody for the office of secretary. We also believe that this should mark a new era in the planning of the work of this Convention. That the Home Mission Society cannot do all the mission work necessary to be done on this field is too evident. This is a large territory, and there are numerous places needing encouragement and aid, which cannot be occupied by the Home Mission Society under its present plans. The places are too numerous, too small, and the men at hand to occupy them from various causes not eligible to appointment by the society, and so these fields must necessarily be left helpless under the present plans; and yet, in the great body of our work, they are an important factor. We must at once begin the inauguration of a plan to fill this important opening, possibly by use of talent already on these fields, or such lay or young people's talent as could be manipulated for such service. Your Committee is profoundly impressed with the importance of this work, and recommends some definite action be taken at this meeting by which we may occupy these fields.

Respectfully submitted,

J. C. BAKER, *Chairman.*  
E. M. BLISS,

GEO. M. TERRELL,  
C. F. BROWNLEE,  
*Committee.*

A committee of seven was appointed to form a plan to carry out the recommendation of the Committee on Home Missions in regard to pastorless churches.

While the Convention gave its largest gifts to home missions, yet other departments of denominational effort had not been neglected. Rev. J. Sunderland represented the foreign mission work. The Convention field had yielded for this work \$371.40. Rev. J. M. Foster, from Swatow, China, gave the Convention a spiritual uplift, as is always the case when a Convention looks upon, and listens to a missionary from the foreign field. It widens and clarifies its view of the greater work of the Master. The Home for Missionaries' Children, at that time the personal property of Rev. S. W. Beaven and his wife, who were its founders, asked for a committee to consider the propriety of its having a closer denominational relation with the Convention. Doctor Sunderland spoke emphatically of the importance of the work and the necessity of its becoming a permanent institution. Much interest was manifested in this home, and a committee was appointed to consider the matter. The committee reported:

WHEREAS, The Home for Children of Foreign Missionaries established by Bro. S. W. Beaven at Burton, Vashon Island, is supplying a long-felt need; and,

WHEREAS, Your Committee feels that the enterprise should receive the deepest sympathy and hearty support of every Baptist in the Northwest Convention; be it

*Resolved*, That the women's missionary societies represented in this Convention appoint a representative who, in conjunction with that of California, Oregon, and eastern Washington, shall take into consideration the following questions:

First. The permanence of the home. How can this best be secured?

Secondly. What relationship shall the home sustain to the denomination, and how such relationship can be brought about?

Thirdly. How the societies of the Pacific Coast can have a voice and interest in its control and management?

Fourthly. To inquire into its financial condition and lay wise plans for the future, and to appoint, if thought best, a Board of Visitors or advisors, who shall as often as possible visit the home and audit all accounts that concern the various societies and the home, and report the same to you, together with such facts as they deem of interest to all concerned.

Mrs. R. S. Greene was appointed as the representative of this Convention.

In an address on "The Chicago Training School for Missionaries," the inimitable Miss Matilda Malmsberg, herself a graduate of that school and a most successful worker among the Swedes, carried the interest in missions among her people to a high tide. She said, in part: "Less than forty years ago the first Baptist church was organized in Sweden. To-day there are over fifty thousand Baptists in that country. There are nineteen Swedish Baptist churches on

this coast between Spokane and San Diego. Ten of them are in Washington. There are four Swedish women missionaries on this coast, one in California, two in Oregon, and one in Washington." The Women's Home Mission Society of Washington was supporting one young woman in the training school at this date.

In the report of the Committee on Education, the picture grows darker with the end looming up in the background. (See "Christian Education.")

## CHAPTER XVI

### THE NORTHWEST CONVENTION

1896-1898

Panic soaring. The Lord favors work. Enlarging work. Statistics. British Columbia brethren. What became of it? Mission churches. Seattle University. 1897, new era dawning. Convention convalescent. New general missionary. Important change. New Convention. Christlike fellowship. Still floating. 1898, hopeful indication. Wisdom of the ministry. New pastors. Business methods. Enthusiasm aroused. Missionary force increased. Industry rewarded. Statistics. Immigration. Where they came from.

IN the panic which began in 1893, and of which 1896 is the hardest year, three banks suspended in Seattle, eight failed, and values declined from forty to eighty per cent. This is an index to the general financial condition to be met by all persons who had money to raise, a condition especially trying to the Convention leaders. The finances of the Convention, however, were in a better state than in 1895. The total amount received by the Board from all sources was \$3,148.68, \$800 in advance of the previous year. Yet there was a deficit of \$350 to make up at the Convention. The women's societies had paid \$405; the Sunday-schools, from their harvest home exercises, \$167; the young people's societies, \$120, making a total of \$692, and leaving \$2,456 raised by the churches. This shows a remarkable advance when the financial condition of the country is taken into consideration. The Home Mission Society had appropriated \$8,000 to the field, but had notified the Convention that it would have to be reduced to \$7,500 for the coming year, and that hereafter it could carry over no balance, and that the Convention must meet its obligations promptly. This year the Convention Board had enlarged its work to the extent of six missionaries and \$1,290. The total appropriations for the year were \$11,148.68, so that the Convention Board had to provide, above its pro rata to the society, \$1,348.68. The mission churches, women's societies, Sunday-schools, and young people's societies paid \$1,550. At this date the membership of all the churches totaled 4,755, with sixty ministers and twenty-five licentiates. Four new churches had been organized and three ministers ordained.

The British Columbia brethren figured conspicuously in this session of the Convention, and in the work of the year. Rev. J. H. Best, of New Westminster, was the president; A. B. McNeil, the recording secretary; Rev. R. W. Trotter, Rev. W. T. Stackhouse, and Dea. Thomas Haughton were members of the Board. Rev. R. W. Trotter was on the Executive Committee, and Rev. W. T. Stackhouse was chairman of the standing committee on home missions. British Columbia had a strong force, both of ministers and of laymen, and



also of women in their departments of work, who added greatly to the efficiency of the Convention. British Columbia had eight churches, with eight pastors, and in round numbers a thousand members. So far they had escaped the depressing practice, common in the United States, of organizing many weak churches and leaving them pastorless.

Rev. J. C. Baker, who was chairman of the committee appointed the year before to form a plan to reach pastorless churches and destitute fields, left the Convention field that year; but through correspondence the committee presented a report. What became of it there is no record.

The mission churches, which now numbered twenty-one, with a membership of one thousand one hundred and forty, are reported as having an indebtedness of \$40,243; and yet these mission churches paid for home missions over \$800. The average salary for the missionary pastor was now \$663, of which the churches paid on the average \$336, and the Board \$337.

Eight ministers had come upon the field this year, and four new churches had been organized.

Rev. H. C. Woods, D. D., Superintendent of Missions, residing at Colorado Springs, was present at the session of the Convention, and was helpful in laying plans for the future.

Other denominational societies were represented, and all departments of work were given sufficient time to touch the great heart of the Convention.

The work of education came up for its share of attention with a definite proposition touching Seattle University. (See under "Christian Education.")

In 1897 a new era was dawning on the North Pacific Coast. The panic had spent its force; values were on the increase; manufactures, building, and improvements were supplying labor for the idle and furnishing capital safe investments. Two steamers had arrived from the North, one bringing \$500,000 and the other \$800,000 from the Alaskan Eldorado. Men were forgetful of hard times, and began to imagine riches coming by the shipload. Many were turning their faces northward. The old speculative spirit was reviving, but a large conservative element was holding it in check. Times were really better, the people were hopeful, and general prosperity had, in a measure, begun.

The Northwest Convention had been in the throes of the panic, had felt its griping and almost paralyzing effects; but it now had some trained nurses caring for it, who had declared it convalescent, and able to take up the activities of a new campaign in a larger field of activity. Rev. D. D. Proper had resigned as general missionary, and Rev. E. Randall had been chosen as his successor. This genial, companionable, eloquent, and resourceful man believes not

only that the cattle upon a thousand hills are the Lord's, but also that the gold in the mountains belongs to the Lord, and that we ought to dig for that as well as to lasso the Lord's cattle.

Another important change occurred this year. The churches in British Columbia, finding that the resources of the American Baptist Home Mission Society, on account of the great financial pressure would not enable it to extend its helping hand as formerly, had thought it the call of the Master to organize a separate Convention of their own, and did so at a meeting held with the First Church of Vancouver, B. C., in July. The organization represented eleven churches, ten pastors, about a thousand members, and fourteen Sunday-schools enrolling eleven hundred and seven attendants. This action of the British Columbia brethren reduced the forces of the Northwest Convention very much, and the Convention passed the following resolution: "Through amicable adjustment, organic relations with our British Columbia brethren terminated October 1. We shall miss their friendly faces, but bid godspeed to the new organization that has been formed. It is hoped that the extensive may now become intensive, and that our reduced areas may be more thoroughly tilled for the Master."

There had always been a most fraternal and Christlike fellowship and unselfish activity in official service among these brethren and churches that had bound us together with cords so strong that only regret could be felt when conditions made the division necessary to promote the highest and best interests of Christ's cause. Hereafter the field of the Northwest Convention is limited to Washington west of the Cascade Mountains; but it is still large enough to challenge the best efforts of the foremost men of our denomination.

The educational work was, in 1897, still afloat and drifting. (See under the head of "Christian Education.")

In 1898 one hopeful indication in the development of the Northwest Convention is seen in the large number of business men having a prominent place in its management. The names of sixteen business men appear among those of the members of the Convention Board this year, including the names of the president and the treasurer of the Convention. This does not indicate any lack of ability in the ministers to handle the interests of the Convention. It is rather an indication of the wisdom of the ministers in calling to their aid one of the strongest and most effective agencies of the church to carry forward its great enterprises. Surely this is the leading of the Spirit, and will grow in usefulness and power as the years go by. The strongest convention on the Pacific Coast will be the one that succeeds most fully in developing its lay element.

New pastors who appeared on the field this year added strength of a desirable character to the ministry. Among them were H. J. Powell, Burton; W. G. Jones, Everett; J. H. Morgan, Issaquah; C. R. Dele-

pine, LaConner; D. W. Thurston, Mount Vernon; F. A. Agar, New Whatcom; F. A. Gregory, Shelton; N. Hayland, Tacoma Swedish; J. L. Smith, Tacoma First.

There are indications of the use of business methods which lead to efficiency and promptitude, as the following excerpts will show:

*Resolved*, That when any member of the Home Mission Board has been absent from the regular quarterly meetings twice in succession without having furnished the Board, through its secretary, a satisfactory excuse for his absence, he shall cease to be a member of said Board, and the Board shall immediately proceed to elect a successor in the same manner as vacancies have heretofore been filled.

*Resolved*, That the treasurer of the Convention be and hereby is instructed to close his books for this year on the thirtieth day of September next.

Much enthusiasm was aroused this year by the announcement, by Rev. C. A. Wooddy, that the Baptist national anniversaries were to be held in San Francisco in May. This made the brethren in the Northwest feel as if they were beginning to come in touch with the great leaders of the denomination and to respond to the heart-throbs of the great host of God's people of their own faith. They began to feel that after all they were not so weak and few. Steps were taken to arrange for a Pacific Baptist train to make the trip. In the East these might seem unimportant historical items, but not so in this far-off Northwest, where we can look upon the Selkirks and feel the breeze from off the golden icebergs of Alaska. We seem so far from the great denominational heart in the East that its fellowship is generally cold, or lukewarm, at least, before it reaches us, by whatever method of conveyance shipped; but now that the Eastern brethren are coming to the Pacific Coast by the trainload, and we of the North are to meet them at San Francisco by limited express, and have heart-to-heart fellowship, carrying along with us a western Washington Baptist exhibit, we shall be labeled and known and read of all the delegates.

Enthusiasm was also aroused by the annual visits of Doctor Woods, Superintendent of Missions; Rev. C. A. Wooddy, district secretary for the American Baptist Home Mission Society; and this year, by that prince of Sunday-school missionaries, D. P. Ward, of California, whose spirited address was helpful not only to the Sunday-school work, and to the American Baptist Publication Society's work, which he represented, but also to other lines of work.

All departments of the Convention's work seem to be taking on new life. The educational committee, while not especially relieved, decided to represent the Convention in an educational conference of the Pacific Coast to be held in San Francisco at the time of the May Anniversaries.

The Convention Board had increased its missionary force to twenty-seven, caring for thirty-eight churches and twenty-three



substations. The country is being relieved of the financial panic, and the Board reports:

"Abundant crops have rewarded industry, mills and factories are vocal with the hum of activity, anxiety and waiting are fast giving way to courage and energy." The mission churches, as usual, seem to be leading in benevolences, having contributed \$888.10 for Convention missions, \$56.53 for home missions, \$400.98 for foreign missions, \$498 for other benevolences, \$5,810 on pastors' salaries, \$2,142 on debts, and \$2,139 for current expenses, making a total of about \$12,000 paid by these struggling churches. The receipts from the other churches seem very meager. Including \$768.27, on hand at the beginning of the year, \$2,382.57 covers the receipts for the year. Deducting the cash on hand, and \$888.10 paid by the mission churches, leaves but \$731.20 collected from all the other churches for Convention missions. Such results tabulated year after year, though not always with the same disproportion, suggest one of two things, either that the mission churches are largely infused with the missionary spirit, or that an unusual pressure must have been brought to bear upon them. Brother Randall closes the report of the Board as follows:

The attention of thoughtful persons is arrested by the tide of immigration pressing toward the Puget Sound country as the Star of Empire continues its westward course. They come from China and Japan; they come from Europe; they come, the hopeful and the discouraged, from Eastern States. All of these, as well as the unevangelized thousands now here, must have the gospel or perish!

Moved with sympathy and inspired by the Master's parting words, shall we not rededicate ourselves to Christian living and service?

Let the obtaining of spiritual power be our first and largest determination as we face the duties and possibilities before us.

WM. E. RANDALL. *Corresponding Secretary.*



## CHAPTER XVII

### TWELFTH YEAR OF THE NORTHWEST CONVENTION

1899

Normal conditions. Home Mission Society same yesterday and to-day. Convention no longer a child. Raised up for such a time as this. Well equipped. Well organized. Wise forecast. Advance movement. Foreign missions. City missions. Painful announcement. Missionary force. "North Pacific University." Systematic beneficence.

THERE appeared to be a growing condition of normal healthfulness in the Northwest Convention, in 1899, heretofore not so apparent. The factions and jealousies so long prominent in this territory before, and immediately after the division of the Convention of the North Pacific Coast into districts and the organization of the Western district into the Northwest Convention, were causes which contributed largely to bring about the premature dissolution of the old Convention. Under the plan of co-operation with the American Baptist Home Mission Society, normal conditions have been restored. For about two years the three Conventions growing out of the original one have all been under the care of a Superintendent of Missions, with a district secretary added. The machinery of 1885 is in full operation with the addition of this new official and manager. Meanwhile the grand old Home Mission Society has not in any way abated its interest in the field, nor ceased to control its own work, nor withdrawn a fraction of its helpfulness, except in so far as the financial pressure of the times rendered it absolutely necessary. Those who impeded the progress of establishing the Baptist denomination on the Northwest Coast under denominational precedents of half a century, have either been absorbed by the movement or called up higher, or are operating locally where they do not affect the greater work of denominational expansion. The depressing effects of the financial panic, and of the burning of cities, are being relegated to the past. They no longer furnish grounds for retrenchment or discouragement; but now that we have survived them and entered upon a prosperous career, they become a stimulus rather to greater effort and greater consecration for the larger work now demanded of the Northwest Convention by the Master. The days of the Convention's minority are past. Now it must arise in the strength of its manhood and of Israel's God, grasp the possibilities, meet the requirements, and succeed. Men of God are needed, such as are truly called of God and raised up for such a time as this. The Lord will provide such men as the years go by. He always has. He always will. He can be trusted. The triune God is behind the Convention. The King of

Righteousness is ordering out his forces; the Prince of Peace is leading; the Holy Spirit is opening the way for the Northwest Convention to enter the twentieth century with a well-organized and intelligently equipped force with definite aims to do valiant service for the Master. We make the following quotations from the reports of the year, which appear as evidence of such leadership and preparation as hereinbefore indicated:

#### RECOMMENDATIONS OF THE BOARD

In view of the imperative necessity for entering new fields and undertaking new lines of work, we earnestly urge our mission churches to greater diligence in attaining self-support. In the administration of its stewardship, the Board will insist upon this course. We believe the Board is often unnecessarily asked to appropriate missionary money on account of the failure of churches to pursue systematic methods for raising money. We believe the organization of our young people and children into societies within the church should be for the specific purpose of Christian culture and training, and that these societies should not be made agencies for collecting money. We look with disfavor upon assessments and appeals sent to these societies for separate offerings, believing churches should give as a whole, in a regular manner, through our recognized denominational societies.

Believing the time has come for an advance movement in Convention work, we recommend the passing of ringing resolutions: (1) Calling upon churches to press local evangelization and the quest for souls; (2) holding missionary pastors responsible for the development of the missionary spirit among their people—failure to invest effort in this direction to be deemed evidence of disqualifying inefficiency.

The work among the foreign population received a good hearing, and the Board gave utterance to the prevailing sentiment in the Convention as follows:

"The relative importance of this missionary work cannot be easily overestimated. It is foreign mission work thrust upon the Home Mission Society and western Washington Baptists. Christianity cannot anticipate a continuous favorable reception in the Orient if it passes by the representatives of the races providentially brought to our own shores! If we are enthusiastic over the unsaved beyond the sea and apathetic in our relation to the unsaved here, sentiment and not conviction dominates our emotions. This 'ought ye to have done, and not to leave the other undone.'"

There is growing interest in the mission Board concerning city mission work. A conviction is gaining ground each year that these centers of population and influence are not receiving the attention their importance demands. How to meet this crying need is not yet apparent; but that it must be met, and that soon, is the conviction of the Board.

The Convention was pained by the official announcement of the death of Rev. H. C. Woods, D. D., whom the delegates had learned to love so well as Superintendent of Missions. His memory will abide, both in his official capacity in the meetings of the Board, and in his genial and Christlike spirit in the general meetings, as an inspiration and a benediction. Rev. C. A. Wooddy, D. D., who

succeeded him in the office of Superintendent of Missions for the Pacific Coast, was heartily welcomed by the assembled Convention.

The missionary force of the Convention, at this time, consisted of twenty-eight missionaries, supplying thirty-six churches and twenty-eight outstations. The total resident membership in the mission churches was one thousand two hundred and twenty-two. They had forty-five Sunday-schools, with an enrolment of about two thousand five hundred. These churches contributed to the Convention work \$959.10, with liberal offerings to other objects. The treasury of the Convention was in a favorable condition for an advance movement. The missionary appropriations for the year amounted to \$8,168.93. Of this, \$6,500 had been appropriated by the Home Mission Society, \$1,559.77 had been collected on the field, and the balance on hand at the close of the year was \$265.67. There were seventy-two ordained ministers on the field and eleven licentiates. Ten new ministers had entered the field, and five had left it that year. Eight churches had been organized, and five meeting-houses had been built. The total membership of the Convention churches numbered three thousand seven hundred and thirty-five.

In the educational field an effort was being made to connect the "North Pacific University" with the State University of Washington, at Seattle. A committee was to consult with the authorities of the State University and report whether such a plan was feasible.

Systematic beneficence was given a large place in the Convention, as will appear more fully in the next chapter.



## CHAPTER XVIII

### THIRTEENTH YEAR OF THE NORTHWEST CONVENTION

1900

Closing a century. Focused at Everett. A prosperous year. Summary. Taking form. Education. A live issue. Demands of the twentieth century. Recommendations. Appreciation. Rising from buried hopes. Broader conceptions. Comparative. Most important. Completing the record. Churches. Ministers. Laymen. Pastoral office. Prophetic signs.

It is fitting that the closing year of a century should be marked in Convention history as dealing with both the past and the future. The annual meeting was held in the growing and thriving city of Everett, and was entertained by the comparatively young and vigorous Everett First Church, which now numbered two hundred and six members, seventy-one having been added this year. The church was under the care of Pastor W. G. Jones, one of the strong and growing men of the Convention. The church had become self-supporting this year, and impressed the whole delegation with joy and hope.

The Convention year had been one of prosperity and encouragement in all lines of Christian effort. Eight hundred and fifty-seven members had been added to the churches, two hundred and eighty-seven of them by baptism; eleven new ministers had come upon the field; three new church edifices had been erected; and four new churches had been organized. The Sunday-school enrolment was five thousand two hundred and thirteen. The church property was valued at \$144,550. Rev. A. W. Rider represented the Missionary Union, to which the churches had contributed \$1,486.94. The Women's Foreign Mission Society, which was adding largely to the interest in all missionary gatherings, had collected on the field \$502.44; and the Women's Home Mission Society, equally energetic and successful, had raised \$341.57. There had been raised for the Convention work \$2,754.23, and the total contributions for the year reached \$28,754.23. The missionary appropriations of the Convention Board for the year were \$9,817.89, of which the Home Mission Society had paid \$7,063.66. The Baptist Young People's Union of the Convention numbered fifteen local societies, but the work among the young people had not, up to this time, been made a special department of the work of the Convention.

A growing interest in finances is evidently developing, and is taking form as follows:

#### SYSTEMATIC BENEFICENCE—THE PLAN

(Adopted October, 1898)

1. Let every member of the Convention churches be urged to devote at least one-tenth of his income to God.



2. Let there be two, and only two, continuous offerings in each church, one for local expenses and the other for beneficence.

3. Local Expenses: For its next fiscal year let the church—

(1) Make a careful estimate of the expenses of its local work, including Sunday-school, local missions, young people's work, women's societies, and other departments of the church.

(2) Secure from each member the pledge of a weekly offering toward these expenses.

(3) Give to each pledger fifty-two envelopes, one of which is to be deposited with its offering each Sunday.

(4) Let all expenses of the local work be paid from the church treasury.

4. Beneficence: Let all departments of the church co-operate in beneficence. Let all offerings of all departments, except special offerings for particular purpose, go into the general beneficent fund.

(1) Give to each contributor twelve "lay-by" envelopes, one of which is to be returned with its offering the first Sunday of each month.

(2) At the end of each quarter let the offering for beneficence be divided and forwarded to the various denominational interests in the following proportion: Convention, fifty-five per cent; foreign missions, twenty per cent; home missions, ten per cent; Publication Society, ten per cent; ministerial education, five per cent.

5. Let special offerings for particular purposes be made at the discretion of the church.

6. Let there be a systematic monthly presentation of the various objects of beneficence.

Let each church appoint a Commission on Systematic Beneficence for the proper administration of this plan.

In the educational situation, certain propositions from the State University were still in the hands of the Board of the North Pacific University, which was still "studying the situation and working toward a comprehensive plan."

A live issue in the Convention at this time, and one that has been so for some years, is the pressing demand for city mission work. The Mission Board gives expression to its interest and purpose in strong language, as follows:

#### OUR CITIES

Probably no man in America is better qualified than Rev. H. L. Morehouse, D. D., field secretary of the American Baptist Home Mission Society, for properly estimating the future of the various sections of our land. Concerning our own Convention field, the following sentences were incorporated in the latest annual report:

"Recent events in our national history have given to the West, relatively, greater importance than ever before in our history. Too much emphasis can hardly be laid upon the firm establishment of strong Baptist churches at the great centers of power. Fifty years hence, doubtless there will be a city of a million souls on the shores of Puget Sound, and other cities of large proportions."

The duty of firmly establishing and largely extending our work in Seattle, Tacoma, New Whatcom, Everett, and Olympia, is imperative. Our city churches have opportunities and obligations that cannot well be overestimated. If wisely invested, too large a sum cannot be appropriated for work in the strategic centers.

The Board urges a forward movement along several other lines, the importance of which cannot be overestimated as the demands of the twentieth century begin to press upon us. The following quotation from the report of the Board covers the ground:

#### RECOMMENDATIONS

The reports from our churches indicate that a large per cent of beneficence is classified as, "paid for other benevolent objects." We earnestly urge the wisdom and duty of recognizing the importance of contributing through the well-managed Home Mission Society, Missionary Union, Northwest Convention, and other approved denominational agencies. Leakages in beneficence not infrequently involve losses more serious than that of money. Contributions through the regular channels are never wasted, but always invested with care by persons chosen on account of experience and intelligent fidelity. Study the opportunities for establishing churches and making Christian conquest upon the Convention field in our own country and throughout the world. Contribute systematically to all, apportioning your offerings thoughtfully and prayerfully, and place the same in the treasuries of your missionary organizations.

A recommendation made one year ago is renewed: "We believe the organization of our young people and children into societies within the church should be for the specific purpose of Christian culture and training, and that these societies should not be made agencies for collecting money. We look with disfavor upon assessments and appeals sent to these societies for separate offerings, believing churches should give as a whole, in a regular manner, through our recognized denominational societies."

Confronted with splendid opportunities for inaugurating Christian work at many places upon our Convention field—opportunities that constitute obligation—we again urge upon our mission churches the duty of pressing toward self-support, thereby enabling the Board to invest funds represented in present appropriations in new, important missionary work.

If a church considers self-support of secondary importance, uses its funds for other purposes, and depends upon the limited missionary funds of the Home Mission Society and Northwest Baptist Convention for large appropriations, a serious question arises as to the wisdom of additional investment of missionary funds upon the field. If a church has sufficient financial ability for making large contributions to various objects, it is morally wrong to ask appropriations from the treasury of the Home Mission Society and the Convention, thereby deferring and defeating response to appeals from other fields.

We urge upon our churches and individual members the duty of extending local evangelization and outstation work, and the winning of souls to Christ.

We call special attention to the paramount importance of work upon our Convention field at this present time. Too much emphasis cannot be placed upon the immediate laying of foundations and fostering of churches. The action of the Home Mission Society in increasing the appropriation for the new year to \$8,000 reveals the estimate of the society relative to the importance of large activity upon our field. This generous appropriation should receive our grateful recognition and stir our hearts to increased effort.

In the name of Him who has called us into Christian hope and service, assured of the Divine Presence, shall we not undertake greater sacrifice for our Lord? Let us inaugurate the new century with a year of devotion to our Lord, welcoming and improving the opportunities and counting it a joy to make sacrifice for our Master.

In behalf of the Board,

WM. E. RANDALL.

The Convention placed on record the following report, expressing appreciation of the Home Mission Society:

Your committee desires to place on record its high appreciation of the aid rendered our Convention by the American Baptist Home Mission Society. It is with feelings of deepest gratitude that we acknowledge the increasing power of the society's helping hand, and we urge our people to show by work and gift that the society has made no mistake by placing at our disposal so large a sum of the Lord's money.

The American Baptist Publication Society was pushing its work bravely and intelligently under the leadership of James Edmunds, Sunday-school missionary, and Rev. A. H. Hause, colporter, who were always welcomed, and their work given a place in the Convention.

Rising again from the buried hopes and the property lost in the great fire in Seattle which laid its entire business district in ashes in 1889, and from the fire in Vancouver, B. C., in 1890, and from the further depressing effects of the great panic beginning in 1893, and from the bursting of the "boom," in which went out the hopes and the wealth of tens of thousands, new life is awakening, broader conceptions of the Master's work on this great field are unfolding, and new energy is available as these men of God watch the close of the nineteenth and the beginning of the twentieth century. The ruins of the burned cities have, by degrees, been surmounted by the walls of more magnificent structures. The small cities are rapidly filling up with an energetic and well-to-do class of citizens and business men. The large cities are abreast of those of older States in their educational and religious facilities. The country is being peopled with a thrifty class of farmers, both native and foreign; and the gold fields tributary to the cities are becoming an inexhaustible Eldorado. Material prosperity is evident from the rapid accumulation of manufactories and the building of railways, especially of connecting transcontinental lines. The commerce of the Pacific is growing to such proportions that, looking upon the face of the Atlantic, we see mirrored there the future of the Pacific with her waters reflecting the image of coming great cities, such as dot the Atlantic coast.

Yet, more important than all, here are men of God upon whose hearts he has laid the work of a like growth in the regeneration of perishing millions who are coming to this Convention field, and of providing facilities for carrying the good news of the kingdom across the Pacific to be declared to two-thirds of the earth's population. Here are men who have heard the call of the Spirit to lay the foundation for the creation and development of agencies of their own to send the gospel direct from their own shores to the most densely populated countries of the earth. Such is the weight of responsibility which has pressed itself upon the shoulders of the Northwest Con-



vention as we have traced its growth from its incipient stage to the close of the nineteenth century.

It remains only to complete the record with a statement of the forces and their standing as they are marshaled to enter the conflict against Satan for the molding and control of life in the twentieth century. There are seventy-six churches, with Jesus Christ as their head and the word of God as their guide. There are three thousand eight hundred and eighty-one members of these churches who have been born again and baptized into the likeness of Christ's death. Thus, they become members of Christ's body, and are enlisted in Christ's service, to go where he goes and follow where he leads, always obeying his orders. There are sixty-six ministers of the gospel, called of God and ordained to be pastors or bishops of these churches. They are pledged too, and have been set apart by the laying on of hands, and by prayer, to serve the churches of which Christ Jesus is the head. Evidently God has put these sixty-six ministers on the field to care for these seventy-six churches; and, lest any of them should be disabled, he has added to the force eleven licentiates, to supply any unavoidable deficiency, and at the same time to learn by experience how to become pastors themselves.

Forty of these churches are mission churches aided by the Convention Board in the support of their pastors, with means put into the Convention treasury to be used for that purpose. These churches are independent bodies in all particulars, in the same way as the other churches which are self-sustaining. They are no more the servants of the Convention, nor of the Convention Board, nor of Convention officials, nor of the Home Mission Society than are the other churches. They are the equals of the other churches in every respect. Therefore, it is right to count them in the Convention force the same as others.

There are a large number of laymen officially connected with the Convention work. Among the officers of the Convention there are but two ministers, namely, the historical and corresponding secretaries; on the Board of Trustees, there is but one minister; and on the Convention Board of twenty-one members, there are but six ministers. It is a most hopeful feature that business men are willing to devote their time to this service and leave the pastors free to give their time to the ministry of the word and to the service of the church; and it does not, in any way, reflect upon the standing or ability of the ministry. The pastoral office is the highest and most honorable in the gift of the church. It is supreme, since the pastor is called of God and set apart by the church of which Jesus Christ is the head. The pastor is not subject to Convention, Association, Mission Board, or Missionary Society. All these are creatures of the churches and amenable to the churches, with their pastors as leaders, and it would seem to be wisdom of Divine begetting to leave the pastors and the churches they serve to pursue the higher calling of soul-winning and



the building up of Christian character and of strong churches of Jesus Christ, while the laymen should work out the business propositions connected with the spread of the gospel. The twentieth century will, doubtless, be notable for the development of laymen in religious work, and there are now prophetic signs of a large increase in the membership of the churches and of their official organizations. With such a brilliant array of consecrated lay talent in the Northwest Baptist Convention, co-operating with an equally brilliant and consecrated array of ministerial talent, the Convention will be followed by the earnest and prayerful expectations of the great Baptist denomination as it takes up the new and greater program of the twentieth century on this field, one of the most important now open for Christian effort in America.

This section closes with the official calendar of the affiliated societies of the General Convention:

#### AFFILIATED SOCIETIES

The Baptist Young People's Union of the Northwest Convention. President, Rev. Louis S. Bowerman, Seattle. Secretary, Dr. W. L. Moon, Tacoma.

The Women's Foreign Mission Society of western Washington and British Columbia. Honorary vice-president, Mrs. F. M. Williams, Seattle.

The Women's Home Mission Society of western Washington and British Columbia. President, Mrs. S. W. Beaven, Burton. Secretary, Miss Carrie Kalloch, New Whatcom. Missionary, Miss Mathilde Malmberg, representing the women's work among the Scandinavians.

Home Mission Society of the West. State vice-president, Mrs. S. W. Beaven. Associational director Puget Sound, Mrs. M. V. Johns. Associational director of Northwestern, Mrs. L. G. Sawyer.

Foreign Mission Society of the West. State secretary, Miss Carrie M. Kalloch. Secretary of Northwestern Association, Mrs. E. R. Bailey. Secretary of Puget Sound Association, Mrs. C. D. Spencer.

Missionary Union. Rev. A. W. Rider, district secretary for the Pacific Coast, Oakland, Cal.

#### OFFICIAL CALENDAR AND BOARD OF THE NORTHWEST BAPTIST CONVENTION IN 1900

President, Corwin S. Shank, Seattle. First vice-president, Eric Edw. Rosling, Tacoma. Second vice-president, Prof. Mark Bailey, Jr., Tacoma. Honorary vice-presidents, Mrs. S. W. Beaven, Burton; F. M. Williams, Seattle. Clerk, Rev. W. H. Gibson, Aberdeen. Corresponding secretary, Rev. William E. Randall, Tacoma. Treasurer,

G. W. Fowler, Tacoma. Historical secretary, Rev. J. C. Baker, Bellvue.

*Trustees.* Rev. Geo. D. Downey, Puyallup; C. J. Erickson, Seattle; B. W. Johns, Olympia; Eric Edw. Rosling, Tacoma; Alonzo Hull, Seattle; Mrs. Robert Moran, Seattle; Peter Hansen, Tacoma.

*Board.* One year: Rev. Geo. D. Downey, Puyallup; Alonzo Hull, Seattle; C. J. Erickson, Seattle; D. S. Garlick, Tacoma; Jesse R. Francis, LaConner; J. Lewis Smith, D. D., Tacoma; Peter Hansen, Tacoma. Two years: Rev. L. S. Bowerman, Seattle; Rev. S. C. Ohrum, Seattle; Rev. R. S. Greene, Seattle; Rev. Louis J. Sawyer, Seattle; Eric Edw. Rosling, Tacoma; R. I. Morse, New Whatcom; F. H. Miller, Centralia. Three years: L. L. Hunter, Shelton; C. E. Griffin, Tacoma; Mrs. E. F. Dutcher, Tacoma; Corwin S. Shank, Seattle; Mrs. Robert Moran, Seattle; B. W. Johns, Olympia; August Lovegren, Preston.



PART II

PUGET SOUND ASSOCIATION





## CHAPTER I

### ORGANIZATION

1871-1875

The field covered. Organization. General missionary of the American Baptist Home Mission Society. Subjects discussed. Population. Olympia Church. A notable captism. Second meeting. Prominent men present. Fellowship. Resolutions. Co-operation. Not bigoted. Women's work, 1874. Collections, 1875. Important action. Christian education.

THIS Association, which for so many years practically covered the field now occupied by the Northwest Baptist Convention, and the Baptist Convention of British Columbia, a field next in importance to that of the Atlantic seaboard at the beginning of the last century, was organized at Olympia, October 20, 1871. The following churches were represented in the organization: The First Church, Puyallup, organized in 1867, by Rev. R. Weston; Elma Baptist Church, organized in 1870, by Rev. Joseph Casto; the First Baptist Church, Seattle, organized in December, 1868, by Rev. R. Weston; the Baptist church of Oysterville, organized in 1871, by S. E. Stearns and Rev. J. Wichser. Rev. R. Weston was chosen moderator of the Association, and M. E. Traver, clerk. The organization was effected under the title of the "Puget Sound Baptist Association." Rev. E. Curtis, of Michigan, who was at that time general missionary of the American Baptist Home Mission Society for Oregon and Washington Territory, was present and aided in the organization. The usual Articles of Faith were adopted, also expressions of confidence in the various departments of organized work of the denomination. The Association expressed appreciation of the appointment by the Home Mission Society of Rev. E. Curtis as general missionary. At this time Rev. S. E. Stearns was missionary at Oysterville; Rev. Joseph Casto, missionary at Elma; Rev. R. Weston, at Puyallup; and Rev. Joseph Freeman, D. D., once president of the Vermont Convention, at Seattle. The churches represented report a membership of eighty-eight.

The Territory of Washington at this period had a population of about twenty-five thousand. The Association covered in its discussions the subjects of Sunday-schools, religious literature, Christian education, and temperance; and much attention was given to the pressing needs of the large and important territory covered by the Association.

On the Monday following the meeting of the Association, some brethren who remained formed a council to organize and recognize the First Baptist Church of Olympia, according to the usual methods

of the denomination. Before the council dispersed, the church received a candidate for baptism, namely, Hon. R. S. Greene, Associate and afterward Chief Justice of the Supreme Court of Washington Territory. This was a day of great encouragement and joy among these early pioneers.

The second annual meeting was held in the First Baptist Church of Seattle, October, 1872. In this meeting nothing of special interest occurred. In June, 1873, the Association met again at Olympia. This meeting was a phenomenal gathering of Baptist strength for so early a period. There were present from Oregon Rev. Addison Jones, pastor of the First Baptist Church at Salem, capital of Oregon; Rev. G. C. Chandler, D. D., for seven years president of Franklin College, Franklin, Ind.; Prof. Mark Bailey, president of McMinnville College; Dea. J. F. Failing, of the First Baptist Church, Portland, founder of the church, and also of the public school system of Portland; Rev. S. E. Stearns, then in Oregon, the great colporter and organizer of churches in Oregon and Washington Territory; and R. R. Lombard, also from Oregon, a man of solid worth.

These men of God, who aided largely in laying the foundation upon which Baptist structures are still rising on the North Pacific Coast, were met and cordially welcomed by men of equal strength belonging to the Association. Such men were Rev. Joseph Casto, principal mover in gathering the churches together and organizing the Association; Rev. Joseph Freeman, D. D., pastor of the First Baptist Church, Seattle, who was elected moderator of the Association by acclamation; Rev. R. S. Greene, the scholarly, biblical exegete, United States judge, and devoted man of God, who carried his religion with him to the bench; Rev. R. Weston, the pioneer preacher, welcomed and gladly heard by all people; W. H. Mitchell, who kept open house for God's ministers, serving the Lord at the head of the Mitchell Wagon and Implement Co., for the North Pacific Coast; Dea. C. Clymer, so long one of the pillars of the First Baptist Church of Seattle, four times the representative of King County in the Territorial legislature, and others their co-laborers.

This meeting was also phenomenal in showing how the hearts of Baptists beat in loving sympathy for, and interest in each other. All the visitors made a journey of at least one hundred and fifty miles, if not more, to reach the Association. The transportation facilities were by no means good in those days. They came by steamboat, stage, private conveyance, on foot, and partly by rail, which, if one was not in too great a hurry, was a slight advance over the others in speed.

The questions discussed at this meeting, the resolutions passed, the recommendations made, the spirit which prevailed, all showed these workers to be abreast of the times though months away, by mail, from the great body of the brethren in the East, as we who

are active at this date will perceive from the following extracts from their minutes:

On foreign missions, they say: "We love to feel that we are one with our beloved brethren who stand at the helm in Boston and with all who put their money into this great work. We love to know that we are with the missionary and the convert in Africa, in Asia, and in Europe. Our hearts are full of the glory of being the 'light of the world' to all the world."

On home missions, they say: "Our Home Mission Society, with headquarters in New York, has hitherto been able to aid us but little. Yet we are satisfied that we have their prayers and their sympathy; and, according to their judgment of their ability, we shall yet have their enlarged liberality. We need their men and money. Our field is ripe, the grain needs gathering, we have not the men nor the means. We therefore ask our brethren to aid us in planting the standard of a true Bible church on the Sound. We pledge ourselves to this great work, our heads, our hands, our bodies, and above all, our hearts."

They also urge Sunday-schools to sustain teachers' meetings and normal classes, and to use the best helps published, namely, those of the American Baptist Publication Society. They say that every genuine Baptist church is in the highest Scripture sense, not only a benevolent organization, but also a truly Christian temperance society. They commend those sisters who have organized the women's missionary work and recommend a similar action by the sisters of all their churches. They regard it as of great importance to Baptists that they build up and sustain one good Baptist paper west of the Rocky Mountains.

On co-operative work, they resolve: "That, for the present, we recommend that as far as possible the brethren composing this Association co-operate with the Home Mission Society through the agency of the general Convention of Oregon and Washington Territory in furtherance of such enterprises as properly fall within the sphere of that organization." The Association also appointed Brethren Casto, Freeman, and Harper, and Sister Casto, as delegates to represent it in the Baptist Convention named. They were neither bigoted nor discourteous. In answer to a fraternal letter from the Puget Sound Presbytery, they withdrew their Sabbath afternoon appointment and went in a body to attend the dedication services of the Presbyterian church in Olympia. They report five churches, nine baptisms, fourteen received by letter, and a total membership of about one hundred. Last, and not least, they took collections for home and foreign missions.

In July, 1874, the Association met with the First Baptist Church of Seattle. The representatives from abroad were Revs. Addison Jones, of Salem, Ore.; J. A. Wirth, of Oregon City, Ore., and S. E. Stearns, colporter of the Publication Society. Fraternal dele-



gates were appointed to the Oregon Association, and also to the Oregon Convention. The work of the several societies was considered, and collections taken for home and foreign missions and for the Publication Society. Six churches were represented, with a membership of one hundred and twelve. The Olympia Church reports sixteen dollars and ten cents for home missions, and fifty-eight dollars and twenty-five cents for foreign missions.

At the meeting of the Association, held at Seattle in 1875, the following very important action indicating the purpose and desire of these early workers on our field, was taken with reference to the future. They voted that they sever their connection with the Oregon Convention, and that a convention be formed within the bounds of this territory to collect funds on the field and to solicit aid from the American Baptist Home Mission Society. They also recommend the appointment of an associational committee to secure proposals for a site, and to solicit funds with the view to building up, as God may open the way, a Baptist institution of learning on this field with the understanding that this committee should make a report at the next associational meeting. They also made provision for a centennial historical pamphlet. All this was done when the churches of the Association reported but one hundred and twelve members.

## CHAPTER II

### ENLARGEMENT

#### 1876-1878

First church in British Columbia. Plea for general missionary, 1877. Association meets in a foreign country. Areas. A young continent added. Population. Executive Committee at work. A mission boat. Its purpose. Project approved. Legal difficulties. Bill before Congress. Delay. Not lesertion. Committee of investigation. A new proposition. Personal ownership. Alaska mail. Final sale. Exonerated.

At the meeting following, which was held at Centerville (now Centralia), in September, 1876, the First Baptist Church of Victoria was received and the bounds of the Association enlarged, changing its name to that of the Baptist Association of Puget Sound and British Columbia.

Rev. William Carnes, the pastor, represented the Victoria First Baptist Church, which had been organized the previous March with sixteen members, had been recognized in July, and was now erecting a house of worship at a cost of five thousand dollars. The Association recommended the churches to aid the Victoria brethren liberally in their efforts to build. A collection of one hundred and two dollars and seventy-five cents was taken at this meeting to aid the entertaining church in completing its house of worship, and an effort was also made to get a general missionary on the field. The Executive Committee urged the coming of Rev. T. J. Huff to do this important work, but without avail.

The year 1877 was an eventful year for the Puget Sound Association, for the meeting was held in a foreign country. The great hearts of the brethren of the Association had opened the year before to take in British Columbia, a province of the British Empire, as a part of their field. There seemed to be no doubt as to the scripturalness of this expansion in the minds of those consecrated workers. The territory previously covered by this Association had an area of twenty-five thousand square miles, with an available waterfront of seventeen hundred miles. British Columbia had three hundred and forty-one thousand three hundred and five square miles, making an area of three hundred and sixty-six thousand three hundred and five square miles. Then the Association pushed onward and took in Alaska, increasing its area to a small continent. Some delegates insisted that the latter acquisition should be called "The North Star Mission of the Puget Sound Association," and their interest and prayers were rewarded in after years, when the American Baptist Home Mission Society sent Rev. J. A. Wirth and wife to that field, under appointment recommended by Rev. J. C. Baker, the

Superintendent of Missions for the Pacific Coast, and approved by the home mission Board of the Baptist Convention of the North Pacific Coast, an account of which appears in the body of this work.

The population of western Washington at this time was estimated at thirty-five thousand, that of British Columbia at this time was forty thousand, making a total population of seventy-five thousand. True, the population was not scattered over all this territory; but the sparsely settled districts ranged from Vancouver, Wash., on the southeast to Nanaimo, B. C., on the northwest, a distance of five hundred miles. The only agency for cultivating this immense field was an Executive Committee which had been operating for two years. It had been unable during that period to settle a general missionary, but it had raised and held on call, on the plan of giving five cents each per week to missions—forty-three dollars and ninety cents—for this purpose. There were at this time eight ministers on the field, with a reported membership of two hundred. Nothing daunted by this immense area, notwithstanding their small ability and means on hand to cultivate it, some fruitful minds in the Association proposed the scheme of building a small steamboat to be used for the Lord's work on Puget Sound in carrying the gospel, especially to places which could not be reached by the ordinary routes of travel, such as logging camps and other isolated points where a few families had settled. This scheme originated in the consecrated brain of Rev. J. P. Ludlow, pastor of the Olympia Church. The Association approved the plan, and put it into the hands of a committee, consisting of Rev. J. P. Ludlow, Judge Roger S. Greene, and Rev. J. A. Wirth. This committee issued an appeal to the Baptist brethren, which was published in the *Baptist Beacon* of December, 1877, from which we quote, as giving a clear statement of the need and purpose of such a boat:

#### FROM PUGET SOUND

*To our brethren scattered abroad—one family, having one Lord, one faith, one baptism, one work, one field, one reward, greetings in our beloved:*

It has pleased our Lord to commit to us his servants and your co-laborers, this his desire and design, for transmission to you.

Puget Sound embraces a system of waters having a shore line alone, independent of its many islands, of more than one thousand eight hundred miles. Dotted all along these shores, and on many of its islands (our territorial State prison is on one of these), and in many places utterly impracticable by land conveyance, are camps, cabins, homes of settlers, as well as hamlets and clusters of interior dwellings, that must be reached if we are true to the one commission (Matt. 28: 19). And this necessity will have an increasing emphasis as the years bring their inevitable and rapid accessions to the population. What is true of Puget Sound is also extensively true of British Columbia. We can have no communication therewith except by water. Thousands of souls can be reached with the



gospel at a trifling expense by water conveyance of our own, which are quite remote from the regular and expensive routes of water travel, and quite impracticable to land carriage.

It becomes necessary, therefore, for the constant and increasing uses of our home missionary work that we (Baptists of the North Pacific) should own a small boat, propelled by steam (constant calms and currents preclude sail only), say thirty feet long, capable of conveying from ten to fifteen persons, but readily managed by one or two, and so constructed as to admit of navigating all the available inland waters named. Such a craft could be built at a comparatively small cost, and being once equipped would involve almost no subsequent outlay. We would thus have for work of our pastors, gospel bands, or general missionary the readiest, cheapest, and most practicable conveyance for years to come.

We do, therefore, appoint our Brethren Ludlow, Greene, and Wirth as our committee to present this matter in detail to the churches and brethren at large, and to provide the same at the earliest practicable date.

Thus beloved brethren of the Baptist Missionary and Educational Society for Oregon, Washington, Idaho, and British Columbia, upon you, and through you the many churches you represent is conferred the honor of being the first to receive our communication. Linked so closely together in name and in service as we already are, by at once the spirit and the providence of God, we do not for a moment doubt that you will characterize your first Board meeting by such response and action as the Lord will put in your power. Through what committee, or in what manner you will undertake your portion of this responsibility, we leave wholly to your Spirit-guided judgment, without suggestion of any kind from us. We ought to have at least \$1,500, but may have to do with less, and whatever of surplus the Lord may send will be wholly devoted to the bona fide home mission work, or subject to your order, *pro rata*.

We will not and need not weary you with our communication. You will duly notify us of your action, and whatever further of detail in either plan or procedure may be desirable for you to know in carrying on and out the work, we will gladly communicate upon request.

In closing, we thank the dear Lord for using you (the *Baptist Beacon*) to pen and print the stirring appeal in connection with your constitution, which we urge you to reread as a portion of this communication.

Very fraternally with you, and for the Lord and his elect mountain-straying sheep,

Your fellow-laborers,

J. P. LUDLOW,  
R. S. GREENE,  
J. A. WIRTH,  
*Committee.*

It will be noticed that this project had before been presented and approved by the Missionary Board of the Baptist Missionary and Educational Society. Could this plan have been carried out as at first projected, it would doubtless have become as popular as the "Gospel Wagon" of a later period, and as great a blessing as its purpose was unique and comprehensive. But some legal difficulties arose with reference to the construction of a boat, as projected, to carry passengers on the Puget Sound waters under the laws of the United States.

In 1878 the following report shows the status of this enterprise:



## OUR MISSIONARY BOAT

DEAR "BEACON": You will be glad to know that our blessed Lord is furthering the cause of his own planning as to his missionary boat—our water buggy, if you will—by the use of the secular press. The wires have brought across the continent, and the papers have printed the news, that we have now a bill in the Houses of Congress, giving us certain necessary exemptions from licenses, customs, entry, etc., in the use of the little steam launch we propose. In publishing this, they have correctly copied in full the half-column extract from our associational report, on the necessity for such facilities. The bill is drawn, however—which they failed to notice—giving to any associated religious body a similar privilege for similar purpose, and to a similar extent, viz., but one such boat can be used at one time by any one body, and such boat not over fifteen tons burden. Expressions come to us from unanticipated sources of deep interest in the work, which cheers us not a little, and adds greatly to the scope of our faith.

In much prayer we are seeking to get all so definitely arranged that in case of favorable action by Congress we can at once call for the subscriptions and go forward with the work.

J. P. LUDLOW.

From the *Baptist Beacon* for April, 1878:

## OUR BOAT AND FIELD

DEAR "BEACON": Let none of our brethren imagine that delay is desertion. It is but the necessary interim between the sowing and the reaping. Letters from Washington, D. C., assure us that our bill will not be allowed to be ignored by the committee in charge, and that action thereon may soon be expected. Letter from our brother secretary of the Home Mission Society also informs us of negotiations pending with a New York firm, with very favorable prospects of large discount on prices, etc., so that at any time our brethren may be called upon by us to respond with their contributions. We thus keep the matter before them that there may be no delay in securing what is needed when called for. Until we can state the amount needed, we shall make no appeal or attempt to collect.

We anticipate having the boat at work before the close of the summer, unless delayed in collections. Meanwhile there are indications that so soon as the boat is secured there are one or more of the Lord's servants, well qualified, who stand ready to volunteer their continuous services as missionaries on the boat field. In such case the bill before Congress, though very important, will not be imperatively necessary, and failing now, may be reached at a subsequent session.

But such a field! Our home, foreign, and publication societies will find at once a widely open door inviting entrance of their special mission. No church or local field within the bounds of any of our Northwest Associations can compare with this in the abundance, variety, importance, attractiveness, need, or prospective fruitage of this field. We doubt not our societies will heartily enter them, and with proper presentation co-operate in the building and equipment of our boat. Brethren, keep this matter constantly before the Lord in prayer.

OLYMPIA, W. T., March 23, 1878.

The following report, by Rev. J. P. Ludlow, gives a further and clearer statement of the nature and purposes of this conveyance in missionary work on the waters of Puget Sound.

Throughout the entire field, to each and all its classes of human need, and wherever the curling smoke of wildwood camp or cabin shall signal us, we propose to go bearing the free and precious gospel of Jesus, and by voice of cheery greeting, or of printed pages and picture, by sermon or by song, by the lone missionary or the praying band, by ministrations to the spiritual, physical, or social needs of the people, and by any agency or agent which God shall give us, we will seek to gladden, educate, and save. To board every vessel, to hail every canoe, to visit every camp, to reach every Chinaman, and ever "take the name of Jesus with us," is what is in our heart to do. The Master's voice has reached at once our head, our heart, and our pocket, saying, "Go ye into the highways," and he has already heard our reply, "Lord, we go," and as the Lord shall send to us his chosen laborers, a Moody and Sankey, or any other consecrated worker, with song or service, this vehicle of communication is ever at hand.

That this was not considered a scheme visionary in its conception is evident from the fact that it was approved by the Mission Board of the Convention, also by the officials of the American Baptist Home Mission Society in New York.

A committee, appointed by the Association for the purpose, made the following report:

The committee has made complete investigations and find:

1. The field roster and method are better adapted to their purpose than before supposed, the former including a shore line of over two thousand five hundred miles, and upward of fifty towns and villages, with a population of more than nine thousand, an accessible Indian population of twenty-five thousand, an ebb and flow of thirty thousand seafaring men annually, and a varying Chinese population of three thousand five hundred.

2. The work needs the continuous services of four missionaries, and affords a channel both for our associational work and for the work of the Home Mission Society, the Missionary Union, and the Publication Society.

3. The boat would furnish a home for the missionaries, and be in the highest degree suitable for the entire service.

4. The expense would be the cost of the boat, say two thousand dollars, an additional sum for equipment, and fifty dollars or less annually for legal dues.

5. The Association, as such, does not now appear to be in a situation to provide funds to inaugurate and maintain the enterprise.

6. Should the committee be discharged, overtures are likely to be made which, if accepted by the Association, may result in the Association sharing the benefits of the work without incurring financial liability.

Pending discussion, the following proposition was made by Rev. J. P. Ludlow and Judge R. S. Greene, "to build, equip, man, and navigate a steam launch" for the purpose designed by the Association at first, and "to hold the boat at all times subject to purchase by the Association at a fair valuation, and to dispose of her to no other party without first giving the Association the opportunity to buy her." This proposition was accepted, the money on hand given to them, and the two brethren recommended to the denomi-

nation as worthy of hearty confidence and co-operation, they being "recognized as the servants of the brethren for Jesus' sake, and counted as an organ of the Association and of all the brethren, and authorized to act for the Association in this sphere of service." Out of this emerged the Evangel, in due time, as the property of Rev. J. P. Ludlow.

Here the Association ceases to have any official connection with the boat, and no further denominational action in regard to it is recorded. We follow it, henceforth, as a private enterprise.

When Rev. J. P. Ludlow was fast completing his mission boat, he thus summarized some of the objects aimed at:

"1. To give the gospel to all the needy and perishing on this great field of waters.

"2. To furnish free transportation to all Christian workers who will aid in any department of this great work to and from their field of labor.

"3. To carry a tent and every equipment for holding meetings at any point as long as may be needed."

The boat, when completed, was expected to cost about ten thousand dollars, and it would be ready to launch in October. He asked brethren to take a share in the enterprise, if so moved by the Spirit, upon the completion of his boat.

Brother Ludlow found it too expensive to run it exclusively for mission work, and undertook to do enough business to cover expenses. Among other business he secured the contract to carry the Alaska mail. Finding his craft too small to meet the government requirements, he had it cut and lengthened. After much opposition from competing lines, he was finally obliged to give up the enterprise and sell the Evangel, which for many years afterward plied a passenger and freight traffic on the waters of the Sound. So long as Brother Ludlow had any control or influence, ministers of all denominations, missionaries, and others, were transported free by this boat to and from Puget Sound ports.

That Brothers Ludlow and Greene were working up this mission-boat for their personal profit, as some thought, is not at all to be credited; that, with Judge Greene's knowledge of the laws of navigation, they should be caught in the meshes of legal entanglements seems strange; that they should expect Congress to revise or suspend existing laws in favor of the enterprise was perhaps presuming too much; but that they had any other than the highest and most unselfish motives is not for a moment to be suspected. The failure is to be attributed to the same cause which brought disaster to our educational work, namely, too large an investment in the plant at the beginning of operations. Had Brother Ludlow handled the boat from the first as a personal enterprise, keeping it within the limit required by government oversight, and manning it as captain and missionary, as it seemed to many of us that the Lord was directing,

the author believes that it would have become one of the most successful and most far-reaching means of reaching and saving the lost in the Puget Sound country. On the principle of natural growth, a smaller beginning might have come to maturity. If the Lord was not disappointed in the outcome of this project, some of his dear children were, and have longingly looked forward to the occupation of this large, needy, and hopeful field on the shores and waters of Puget Sound. What golden harvests might be reaped here until these lovely harbors and bays were dotted with church spires pointing the way to gospel privileges for all!



### CHAPTER III

#### DISCOURAGEMENTS AND A NEW ERA

1879-1882

Statistics. Discouraged. Drift toward the North Pacific Coast Convention. Dawn of new era. Approve Convention operations. Missionary revival, 1882. A remarkable year. Strange ordination. Unavailing protest. Why? How it was received. Eastern incident. Enthusiastic leadership.

IN 1879 there were reported eight churches, one hundred and ninety-three members, and eight ministers. In 1880 the number had increased to two hundred and twenty-five with ten ministers. But there seemed to be at that time a feeling of discouragement over the general aspect of associational affairs as expressed in a resolution passed, namely:

*Resolved*, That, inasmuch as all the previous resolutions and suggestions of this body have been systematically ignored by the churches, we consider it inexpedient to tender them any recommendations, and improvident to expend money for printing them. The Committee on State of Religion reports the churches as having too largely "Left their first love," "Holding the Doctrine of Baalam," "Suffering Jezebel to teach and seduce, and to beget children of heresy among us, having a name to live but really dead; neither cold nor hot."

The committee further stated that "with few exceptions, not a dollar has been paid by our churches, as such, for either the home or the foreign mission society. No monthly missionary concert of prayer is held within our bounds. No missionary periodicals, either home or foreign, are taken, save by occasional individuals; and aside from private efforts, nothing is raised except for the exigencies of each individual church."

There seems also to be a drift toward the North Pacific Baptist Convention as a hopeful adjunct to do the home mission work; and they say: "The American Baptist Home Mission Society and the North Pacific Baptist Convention are entitled to our thanks for aid to this field."

In 1881, at the annual meeting held at Centerville (now Centralia), over two hundred members were reported, and the meeting proved to be the dawn of a new era for the Association in missionary work. Rev. A. J. Hunsaker, the genial and devoted general missionary of the Baptist Convention for the North Pacific Coast was present, and from his overflowing heart and lips infused new life into the whole body, and inspired hope for the future. The Association approved the plan of co-operation between the Baptist Convention of the North Pacific Coast and the American Baptist

Home Mission Society; and recommended the churches to aid in that work with their offerings, prayers, and influence; and at the close of a sermon by Rev. A. J. Hunsaker, a collection was taken for the Convention, amounting to one hundred and thirty-four dollars and fifty cents in cash and pledges. The Association requested the Missionary Board of the Convention of the North Pacific Coast to send its general missionary to labor on Puget Sound and in British Columbia for at least three months of the year, which was afterward granted by the Convention Board. This begins a new era of missionary life in this very important body; new methods prevailed; home missions, foreign missions, women's mission work, Sunday-schools, and every department of work took on new life and energy. Indeed, the missionary revival was sweeping over western Washington and British Columbia.

The year 1882 was a remarkable year for the Baptists of this Northwestern coast. The membership of the churches began a more rapid increase; thirty-three baptisms were reported, and the membership had increased to two hundred and seventy-three. The women's foreign missionary work, which has been one of the most active missionary factors among the large churches during the period of this discouragement, took on new life also, and reports one hundred and eighty-two dollars raised for its work. At the annual meeting, held in Seattle, a collection and pledges were taken for foreign missions amounting to ninety-one dollars and fifty cents, also forty dollars and ninety cents for home missions, and twenty dollars and forty-five cents for McMinnville College. The Home Mission Committee says that it views with gratitude the increased help afforded the field through the co-operation of the North Pacific Coast Convention and the American Baptist Home Mission Society.

This meeting of the Association was also noteworthy for the action of the delegates attending it in allowing the innovation of ordaining a woman to the work of the gospel ministry. The record shows that, at the close of an Association's session, some members of the First Baptist Church of Seattle called a council to act upon the proposed ordination of Mrs. A. M. Jones. Rev. R. S. Greene was moderator, and H. H. Weston, clerk. Though the larger portion of the ministers present were of the opinion that it was an unscriptural proceeding, yet their protest was rendered entirely unavailing by a failure to vote against the proceeding at the proper time, and the ordination was consummated.

This so-called ordination was not accepted on the North Pacific Coast, except among a very small per cent of the members of the churches. The author does not recall more than two ministers of prominence who sanctioned it as scriptural, and neither of them as a pastor. The ordination of a woman to the work of the gospel ministry was held to be unscriptural. This was the prevalent opinion on the entire coast among our Baptist people. The same was

true in the East as expressed by our religious journals. It affected the confidence of our Eastern supporters in our loyalty to the tenets of our denomination, causing some to turn a cold shoulder upon our mission work, as the following incident will show. In 1892 the author was present in a largely attended prayer meeting in Dr. H. C. Peeples' church, in the city of Rochester, N. Y., being introduced by a friend as a minister from the North Pacific Coast. He arose and presented the greetings of the Baptists from that far-away field; when the pastor said, "Oh, we have heard of them before. They are the people who ordain women to the gospel ministry," I said, "Not so bad as that." My friend interposed, stating my relation to the work in the far Northwest for many years. I was asked to give them some facts about our country and work. I explained about the ordination of the woman, disclaimed it as a denominational act, and that it was not accepted as valid by our people. This was apparently to the great satisfaction of the pastor and the large number of his people present, and I was asked to go on, and received a most hearty reception by the people when the meeting closed.

Among the noted visitors attending the Association in 1882, was Rev. E. C. Anderson, D. D., president of McMinnville College, who, by invitation, preached the educational sermon. A vote of thanks was tendered him, and twenty dollars and forty-five cents was contributed to the college. Rev. B. S. MacLafferty, Pacific Coast secretary for foreign missions, was also present, and preached by invitation on "Foreign Missions," taking cash and pledges for this work amounting to eighty-four dollars. Rev. A. J. Hunsaker, general missionary of the North Pacific Coast Convention, delivered the address on "Home Missions," and preached at the dedication of the new Scandinavian church in North Seattle.



## CHAPTER IV

### A NEW POLICY

#### 1883-1884

An eventful year. Three places of meeting. Executive Committee given power to act. Subscription for mission work. Six hundred dollars for independent work. The new policy adopted by the Convention and accepted by the Association. Minutes of 1883 printed in 1884. No commission for women pastors.

THIS meeting of the Association was held in various places. It began in Skagit City, June 15, 1883; it was adjourned to the steamer City of Quincy on its way from Mount Vernon to Seattle, opening its session on board at 4.30 p. m., June 19, and adjourned, again to meet at Seattle on November 8 and 9 to complete its work, and especially to discuss the mission work. The publication of the minutes was delayed, and they were finally issued with a supplement bearing the printer's date of 1884. This will explain the fact that the minutes contain data covering several months after the annual meeting in June.

The meeting of 1883 was memorable for the reception of five new churches, namely: the Seattle Second Church, the New Hope Church, the Tacoma First, the Seattle First Scandinavian, and the Victoria Calvary Church. Two of these grew into a leading place in our denominational life. Forty delegates were enrolled. The report on home missions says: "Our churches are growing stronger. The American Baptist Home Mission Society and the North Pacific Coast Convention are awaking to the great importance of this field." A committee of five was chosen from different churches of the Association with full power to act, either in co-operation with any other body or independently, at its option. Revs. B. N. L. Davis, Roger S. Greene, D. J. Pierce, J. A. Wirth, and R. Weston were selected and ordered to make a full report at an adjourned meeting, to be held in November, on Thursday before the second Sunday, for the special purpose of considering our home mission work.

After this action a subscription was taken for home mission work, amounting to eight hundred and eighty-one dollars; but six hundred of this was conditioned upon allowing the Puget Sound Association to carry on its work independently of the Convention of the North Pacific Coast.

The Convention Board having refused to appoint Mrs. May C. Jones as a missionary pastor, it was

*Resolved*, That it is the sense of this Association that the distribution of home mission funds should not be confined to men who act as home missionaries, but should extend to women also who are engaged in missionary work, just as funds for foreign missions are used for the maintenance of both male and female missionaries.



To show the persistency of the faction in the Puget Sound Association, which wished to secure "independent work," we quote from the proceedings of the Palouse Association, in eastern Washington, July 5-8, 1883, the following:

Saturday morning the session was devoted to the further consideration of home missions. A semi-official letter to the Association from Rev. D. J. Pierce, chairman of the Home Mission Committee of the Puget Sound Association, expressing the desire of most of the churches of that Association to withdraw from the Convention and pursue an independent work, and asking for like action on the part of this Association with a view to organizing a "Washington Territory Convention," was presented. After careful consideration, the Association, by unanimous vote, ordered the following reply:

"We recommend, with reference to the communication from the Executive Board of the Puget Sound Association, that their proposition be respectfully declined for the following reasons:

- "1. We are unable without help to occupy and develop our field.
- "2. In the proposition you make, there is no intimation of aid, either present or prospective, from you.
- "3. Our present development is principally due to the aid received from the Convention of the North Pacific Coast.
- "4. This body stands ready to continue its aid.
- "5. In view of the fact that our withdrawal would greatly embarrass the body to which we are so greatly indebted for our present prosperity, it seems to us highly ungrateful to accede to your request."

In January, 1883, by recommendation of the Superintendent of Missions, the Mission Board of the Convention of the North Pacific Coast considered favorably the division of the Convention field into three districts. It was left for the Superintendent of Missions to formulate a plan. This plan was adopted by the Mission Board, and was finally indorsed by the Convention at its meeting in Brownsville. Meantime, the Superintendent of Missions, anticipating the action of the Convention, had laid the plan before the New York Board for its approval; and while the Convention was in session, the approval asked for came in the following message: "We approve the plan for future work. Push things. H. L. Morehouse."

Two delegates were present at this meeting of the Convention to represent the Executive Committee appointed at the June meeting held in Skagit City. These delegates reported back to the adjourned meeting of the Association, held in Seattle, November 8 and 9, the following plan as adopted by the Convention:

#### PLAN OF FUTURE WORK

We therefore most earnestly ask and urge the American Baptist Home Mission Society, under whose generous co-operation we have been enabled to reach such results in the past three years, to allow the work in western Washington and British Columbia, and in eastern Washington and western Idaho, to be put under a separate Board of their own appointment, which shall have control of all work in their respective fields under supervision of your Superintendent of Missions,

they reporting to this Convention a summary of their work until such time as they themselves shall deem it wise to organize a convention or conventions of their own.

And further, that we most earnestly request the American Baptist Home Mission Society, in view of the increased and increasing demands upon our whole field for additional missionaries, that the society appropriate a pro rata of two to one in Oregon, three to one in western Washington and British Columbia, and four to one in eastern Washington and western Idaho, believing it to be the least possible sum that will meet the demands of this great Northwest; and we further ask that one-half the amount you charge to this Convention on account of Superintendent of Missions, be charged to Oregon, and one-fourth to each of the other districts.

The Executive Committee of the Puget Sound Association closes the supplement to the minutes of 1883 by calling for a convention to meet at the close of their next annual meeting:

#### A CONVENTION

Is called by the Executive Committee, to meet at Puyallup on Monday following the second of June, at 10 o'clock a. m., being at the close of the Association, and all churches of western Washington and British Columbia are requested to send delegates to the Convention, with instructions concerning the character of the Convention designed. The associational delegates can act in this capacity if so instructed, or other delegates may be elected on the same numerical basis.

#### CONSTITUTION AND BY-LAWS

For such a Convention will probably be drafted and adopted, as also for an educational society, to look after our academies and colleges.

Brethren, the golden day of this Northwest is at hand. It is God's great day of labor.

D. J. PIERCE, *Chairman*.

At this time the number of members in the churches of the Puget Sound Association was three hundred and thirty-three.

At the annual meeting, held in Puyallup in 1884, the Executive Committee reported that, as soon as it was appointed, it telegraphed to the secretary of the Home Mission Society at New York, asking the privilege of co-operating with that society directly, independently of the Convention of the North Pacific Coast, and that this privilege was refused.

In justice to the American Baptist Home Mission Society, its position with reference to associational co-operation should be fully stated. Its "refusal" to co-operate directly with the Puget Sound Association was primarily based upon its uniform practice in other States, which was to have no organized connection with an Association, except as it was represented in State Associations or Conventions. The necessity for such action will be apparent. Granted to one, it must be granted to others, and soon the income of the society would be insufficient to run its machinery and clerical force. A long list of refusals had gone before the refusal of the

Puget Sound Association, and no change of local associational conditions would have changed the action of the officials in New York.

In August a meeting of the committee was held, in which it laid plans for a district convention. The two members of the committee who had attended the meeting of the Convention of the North Pacific Coast in October, reported back the new plan of work. This was adopted at the adjourned meeting of the Association in November, 1883, when the committee says:

Under this plan all the benefits of entire independence of action were secured, while the previous successful management of the Convention of the North Pacific Coast gave us additional credit in the East, and the general harmony of the Northwest in its mission work was preserved without lessening the freedom of the various districts.

The committee also reported a year of successful work. Every department was prosperous; the number of members in the Association had increased forty per cent; twelve churches reported they had baptized fifty-seven; every church letter was written in a hopeful tone. After a full and earnest discussion, the Association voted to continue the mission work on the same basis as the previous year, and not to form a convention. The six hundred dollars which had been pledged in the event of securing independent work had been withdrawn, and the uneasy spirit of independent work was laid aside, at least for that meeting.

Rev. C. F. Tolman, D. D., Western secretary of the American Baptist Missionary Union, brought to the Association the fraternal greetings of the brethren in the East, and of the great society which he represented. His presence was always a blessing when he visited the Northwest. Especially was his presence appreciated when he spoke on "Foreign Missions" and preached a sermon on Sunday evening from the last clause of Ezek. 47:9. He spoke also at the women's meeting, stating to the Puyallup "Band of Cheerful Ones" that twenty-five dollars would support a Telugu boy at the seminary for one year. The band took up the matter and paid in over sixteen dollars of the sum at once, and then by taking a collection provided the whole amount. In all, one hundred and nine dollars and fifteen cents was contributed to foreign missions.

Rev. J. C. Baker, Superintendent of Missions, preached Sunday morning from Acts 1:8, and one hundred and sixty-eight dollars and seventy cents was contributed to home missions.

The Association now had sixteen churches, with four hundred and fifty-eight members.







Rev. James S. Casto

## CHAPTER V

### THE PUGET SOUND ASSOCIATION IN 1885 1885-1888

A year of prosperity. An unjustifiable act. Caught in a net. A strange committee. Preferring charges. Discovering the mistake. The church restored. Prosperity in 1886. General associational missionary. The pro rata continued. Finances. Prosperity in 1887. A church reinstated. First parsonage on the field. British Columbia strongly entrenched. First brick meeting-house.

In June, 1885, when its annual report was made, the Puget Sound Association was prospering. The number of churches had increased to twenty, and their members to five hundred and ninety-two. The new plan of work was apparently satisfactory, and the report of the Executive Committee indicated improvement and gratifying results; but a very unexpected and unjustifiable action was taken by the Association, refusing representation to the Tacoma First Church, although it was represented by its pastor and properly authenticated delegates with a letter from the church. This refusal grew out of some cases of discipline by the church, in which the Association had no right to interfere, and over which it had no control. The Association was caught in the net often set by the adversary to entangle Associations in the meshes of usurped authority. In this case, after refusing the church its rightful place and its legal standing in the Association, a committee was appointed to overshadow the acts of the church, and to prefer charges against it at the next meeting of the Association. When this meeting was held at Victoria, B. C., the committee reported, as instructed, preferring charges against the church; but, by this time, some of the leaders had apparently discovered their mistake, and moved the following resolution: "*Resolved*, That it is the sense of this Association that the action of the Association at the last associational meeting in excluding the delegation from the Tacoma Church upon the letter tendered by that church was an inconsiderate and mistaken action, and that the delegation should have been received."

A detailed account of this misguided action will be found in the history of the Tacoma First Church.

At the meeting in Victoria, in June, 1886, the following results appear from the year's work. The churches of the Association had increased in number to twenty-six, and their members to eight hundred and twenty-six. The Association had employed Rev. A. B. Banks as general missionary at one thousand two hundred dollars a year, and both the Executive Committee and the Superintendent of Missions spoke highly of his work. It was kept in accord with that

of the Home Mission Society, which continued the former pro rata for missionary pastors. The Executive Committee reported continuing Revs. Walter Barss at Victoria with six hundred dollars; R. Lennie at New Westminster with seven hundred dollars; P. H. Harper, in Clark County, with four hundred dollars; B. S. MacLafferty, at Tacoma, with six hundred dollars; K. Nelson, at the Tacoma Scandinavian Church, with four hundred and fifty dollars; and J. Wichser, at Whatcom, with three hundred dollars, making a total of three thousand and fifty dollars paid from New York, and on which the Association was paying its pro rata, while it paid the entire salary of Brother Banks. The treasurer's report showed one thousand four hundred and ninety-seven dollars and ninety-seven cents collected for all purposes, of which one thousand and twenty-nine dollars and twenty cents had been paid to the general missionary, and four hundred and sixty-eight dollars and seventy-seven cents forwarded to the Home Mission Society as pro rata. The report showed one hundred and fifty dollars due to New York, and one hundred and seventy dollars and eighty cents due to the general missionary, this includes the expenses of the general missionary. One hundred and fifty-one baptisms were reported for the year. All the auxiliary societies had a careful hearing before the Association.

In 1887, at the time of the annual meeting in LaConner, the number of churches had increased to thirty, and their membership to nine hundred and forty-six, with eighty-one baptisms. The Tacoma First Church was back in the Association, under Rev. B. S. MacLafferty as pastor, and he was moderator of the Association. The church had a membership of sixty-four, and had built a parsonage at a cost of one thousand five hundred and fifty dollars. Its work was all thoroughly organized, and its prayer meetings were attended by nearly every available member. Peace was restored in the Association, brotherly love prevailed, and the Executive Committee was hopeful. Foreign missions, education, women's work, and the Publication Society all received due attention and were well represented. The British Columbia churches were becoming strongly entrenched; Brother Lennie had dedicated a new brick meeting-house, costing six thousand dollars; the First Church at Vancouver, B. C., had been organized, and had Rev. J. W. Daniels as pastor; the Calvary Church of Victoria was growing in influence and usefulness under Brother Barss.

## CHAPTER VI

### A GLANCE BOTH WAYS

1871-1888

Eighteen years of history. An important period. Great obstacles overcome. Peril escaped. Present condition. Northwestern Association formed. Northwest Convention. The history of the Associations merged in that of the Convention. Present policy. Future.

To summarize the work of the Puget Sound Association for eighteen years will but feebly and partially exhibit its value and importance in laying the foundations for Christ's kingdom upon this great field. Beginning its history with but five churches and eighty-eight church-members, it had planted other churches until, in 1888, it numbered thirty-two churches with one thousand and seven members. Besides these thirty-two active churches, many of them strong and influential, twenty-three other churches had been organized which have become extinct. It is estimated that there were one thousand conversions, and that four hundred have been baptized. Early in its history it took up the foreign mission work as auxiliary to the Missionary Union and the women's foreign mission societies, the work of organizing Sunday-schools and distributing Bibles and religious literature as auxiliary to the Publication Society, the work of Christian education as auxiliary to the Education Society, and the work of home missions and State missions as auxiliary to the Home Mission Society. All these general agencies have been fostered and aided for these eighteen years by the Association.

This was one of the most important periods of development too on the Pacific Coast. It was then that many of the foundations were laid for the highest and best development of citizenship and of Christian character. The obstacles to be overcome were not those only which are ordinarily to be met in every new country; but the cosmopolitan character of the population, so difficult to assimilate, the unprecedentedly speculative character of the times, both in finance and religion, every "ism" and criticism, both higher and lower, found a lodgment, and had to be dealt with, in this enticing climate and country. All these things contributed to the peril of the times. Factions could not be avoided, but must be overcome; and, in proportion as they were overcome, they left the Association in a higher condition of unity, hopefulness, and usefulness.

The Association had now outgrown itself, and became unwieldy in its bulk. It was now time for it to share its territory with a sister Association. This was done lovingly and harmoniously by drawing a line across the map, so that in Pierce County and south



of it the Puget Sound Association was to have its holdings and to do business, and in King County and north of it the Northwestern Association was to have the right of way, thus occupying the whole field.

This same year, 1888, was memorable for the Puget Sound Association because it witnessed the birth of the new Northwest Baptist Convention, which now took up the general work heretofore carried on by the Puget Sound Association, covering the field of both Associations. The history of this general work will henceforth be found in connection with the history of this Convention. To continue the history of the Associations would lead only to a repetition of the facts and data which they report from year to year to the Convention. The programs, the subjects treated, the speakers, and even the speeches are so nearly the same in the Associations and in the Convention that the author will, hereafter, make only such quotations from the associational minutes, and such references to them as may be needed for a full and continuous record, conforming to the present method of associational work. What the future policy of the Association may be is not easy to forecast. Since it was bereft of all missionary responsibility by turning this work over to the Convention, it seems only natural that the Association should be looking for some work, distinctively its own, to occupy its attention, such as annual meetings for evangelistic efforts, for promoting acquaintance and fellowship, for discussing methods of church work and cardinal doctrines, and for communicating the minor details of helpfulness to churches and fields beyond the reach of the Convention. Surely these things would provide work enough to occupy the attention of an association of churches; and, if taken up, would add immensely to the unity and spiritual power of the churches, and would be helpful to the Convention beyond measure. As churches having no distinct work to do soon lose their vitality, as converts having no individual work will soon become dwarfed and stunted in their growth, so will it be with the Associations. Our Convention too may grow and thrive for a time under the stimulus of a large pro rata of cash from New York to supplement all that it can raise upon the field; but it will never know its own ability and its own power in the service of the King until it takes up work distinctively its own, paid for out of its own treasury by the free-will offerings of God's people in the churches on its field. The Puget Sound Association held together and prospered, in spite of errors and factions and jealousies and unchristian ambitions, because it had large interests and responsibilities at stake. Bereft of these responsibilities, it has really no mission unless it creates one. It may continue its home mission reports, foreign mission reports, educational reports, etc.; but it cannot vote away a dollar of missionary money, or authoritatively direct in the appointment of a single missionary or official controlling the great work of the denomination. It had better go out and look up

some work of its own for the Master. There is plenty of it untouched.

When the Northwest Baptist Convention was organized in 1888, and the great work of the Puget Sound Association passed into its hands, it rendered all due honor to the earnest, consecrated, and self-sacrificing workers who had bestowed upon it a legacy so large and so well kept.



PART III

CHURCHES OF THE NORTHWEST

(IN THE ORDER OF THEIR ORGANIZATION)









Rev. Thomas Harper

Mrs. Thomas Harper

(Pioneer Workers in Washington Territory)

# I

## MOUND PRAIRIE BAPTIST CHURCH

THIS was known also as the New Prospect Church (1859). It was the first Baptist church organized in Washington Territory, and was located on Mound Prairie, about fifteen miles south and east of Olympia; it was organized October 25, 1859.

Bro. T. J. Harper, a Tennessean, came from an old-school Baptist family. He was converted at the age of nineteen. Finding himself a missionary Baptist at heart, he soon became affiliated with that body, and performed much valuable service for the Master as a lay preacher at various places until 1853, when he settled on Bush Prairie, near Olympia, now capital of the State.

He was now thirty-seven years old, and had been a lay preacher for eighteen years. He found some Baptist people at Mound Prairie, where he held services, and finally, a protracted meeting resulting in several converts, among them his eldest son, P. J. Harper. Having no one to baptize the converts, he sent his son to the Cornwallis Association in the Willamette Valley, Ore., a distance of over two hundred miles, for help, asking that a minister be sent to them to organize a church and ordain a pastor. The Rev. R. D. Gray and Dea. John Lloyd were appointed, and funds provided to defray the expense of the trip. On the way they spent one Sunday at the monthly meeting of the La Creole Baptist Church, and were much cheered and helped by this devoted band of brethren. The minutes of the Cornwallis Association for 1860 contains their report. After referring to their meeting with the La Creole Baptist Church, the report continues:

After several days' travel north, we arrived in the vicinity of Puget Sound. The brethren at this place received us like brethren, and their religious appearance fully met our expectations. We labored with them for six days. During that time we constituted a church with six members, baptized five into their fellowship, and ordained Bro. T. J. Harper to the work of the ministry. This brother is calculated to do much good, and has a good report of all who know him. We view this as an inviting field for Baptist labor. The brethren and friends contributed means for our expenses, and pressing requested us to visit them again.

Brother Harper calls this the Mound Prairie Baptist Church, and just how it later became known as the New Prospect Church does not appear. The meeting was held in what is known as the Scatter Creek schoolhouse. A council was called by the church, and Brother Harper consented to be ordained. He had, heretofore, constantly refused to take this step, and only consented now because



the exigencies of the Master's work demanded it. Following his ordination, he was chosen pastor of the church. In 1860 the church established a mission a few miles distant, and Brother Harper preached for the church until March 24, 1867. In 1864 the Indian War broke out, and for two years very few congregations came together, the settlers being under the necessity of defending their own homes. This, in connection with the discovery of mining interests, caused a scattering of the members; and the church disbanded in March, 1867. This church was ultra Landmark, holding strongly that a "legal administration" was necessary to valid baptism and admittance to the Lord's Supper.

## II

### SALMON CREEK BAPTIST CHURCH (1863)

This church was later known as the Brush Prairie Church. It was located nine miles east of Vancouver, in Clark County, Washington, and was composed largely of members of the Avery's Butte Baptist Church, near Brownsville in Oregon. It was organized with six members on August 1, 1863, by the Rev. Alvin Clark and the Rev. J. J. Clark, two brothers, who both preached for it, and were long prominent in that county as citizens as well as religiously. One of them, J. J. Clark, represented the county in the territorial legislature. This church was subject to vicissitudes, at one time adopting "feetwashing" as an ordinance. At another time it changed its name to the Brush Prairie Baptist Church, later resuming the name of Salmon Creek, until in 1890 it took the name of the Brush Prairie Church again, by which it is still known. The church affiliated with the Willamette Association. Notwithstanding these vicissitudes, it is the oldest Baptist church existing in the State; and it is still ministered to by the Rev. J. J. Clark, though his pastorate was not continuous. Feetwashing was abandoned in 1881. In 1865 the church organized a Sunday-school, which has had a continuous existence, being only suspended for three months in some years during the almost impassable state of the roads, so that it ranks as the oldest Baptist Sunday-school in the State of Washington.

## III

### THE PUYALLUP BAPTIST CHURCH (1867)

The church is located in Pierce County, nine miles east of Tacoma, and was organized by the Rev. Rodolphus Weston with twelve members, November 16, 1867. This devoted minister came to the work here from West Union, Ore., settling near what is now Steilacoom. Though a graduate of Hamilton, he had a trade, like Paul, and worked at blacksmithing to support his family. Soon



Rev. J. Wichser



Mrs J. Wichser



after arriving on the Sound, the Lord called for his youngest child to come up higher. At the funeral he found many pioneers manifesting friendship and sympathy, and showing a fellow-feeling which the Lord used to give him access to the hearts of the people by introducing him to the pioneers over a large section of country. Those present at the funeral carried the news to others, and these repeated it again until he was widely known. He was a devoted and cultured minister, simple in his habits, ever listened to gladly, and esteemed by all classes as a true man of God. At the funeral he made an appointment to preach on the next Sunday, and was heard with joy. One brother told him that it was the first Baptist sermon he had heard for fourteen years. Fifteen miles from his home was Puyallup, where he established a regular preaching station; and in 1867 a brother presented himself, told what the Lord had done for his soul, and desired baptism. Brother Weston's membership was in Portland, and he knew of no Baptist church organization on the Sound. He baptized the brother and gave him a letter certifying to his baptism. This brother was Dea. L. J. Holgate, uncle to the Hanford boys, and long a man of parts and influence in the First Baptist Church of Seattle, and in denominational work on the Sound. In October, 1867, he was able to report a "glorious meeting" at Puyallup, "backsliders reclaimed, sinners converted, everybody happy." November 16, 1867, was a great and blessed day, the natal day of the First Baptist Church of Puyallup, the first church on Puget Sound to maintain a continued existence under the same name.

This foundation work of these godly men was sometimes not without its ludicrous side. Brother Weston relates the following incident. A Methodist minister came into this section, and finding some Methodists, as many Baptists, and some of other denominations, he persuaded all to go into a union organization until each denomination could organize a church of its own. To show his special regard for Brother Weston, he designated him to bring a bowl of water for him to baptize a brother. Brother Weston objected on the ground that he could not handle a bowl large enough to hold the brother, but would gladly serve him by hunting up a place where there was water enough to baptize him.

The Puyallup Church, like other early churches, had its vicissitudes. After a blessed history, and constant associational representation for several years, the church declined, from removal and other causes, until in 1877, though several families remained, it seemed without a working force. New impetus was given to the place when the railroad came; immigration set in; the town took on new life and growth; the Baptists rallied under the visits and advice of the Rev. P. H. Harper, the Rev. William Carnes, and Dea. L. J. Holgate; and the church was reorganized, with six members, at the house of Bro. P. A. Taylor, by the Rev. R. Weston. The Rev. J. Wichser was called to the pastorate, and a house of worship was built.



Then the resourcefulness of a devoted pastor was again brought into service. Through his efforts work was subscribed, lumber was given. The church at Olympia furnished the windows and other material help. The Presbyterian pastor at Olympia gave the proceeds of a lecture, \$16.55, and his church added \$4.25 by a collection. Brother Wichser had taken up three outstations, where he preached regularly. He usually reached them on foot, accompanied by his wife, and always carried a basket in which he brought back to market eggs, butter, meat, or anything the people could spare, and turned them into money for his church. Finally, the author, then president and secretary of the Board of Missions, obtained from the Home Mission Society a gift of \$125, and the house was completed. The struggle was great, but by keeping at it the church was dedicated in answer to the prayer of faith. Since this time the church has had a steady growth, rebuilding once, moving, and building anew again, and is now one of the strong churches on the Sound.

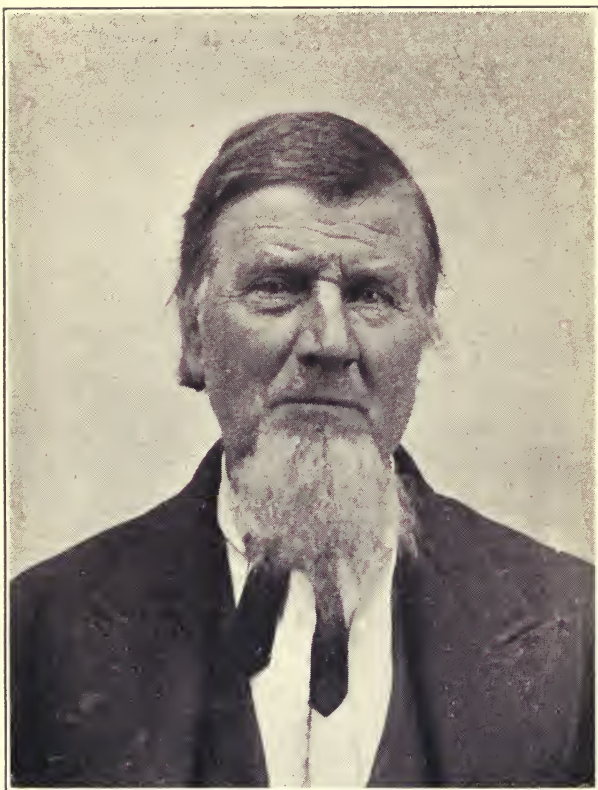
#### IV

##### SEATTLE FIRST CHURCH (1869)

This mother of churches is located on Fourth Street, between James and Cherry. It was organized on December 21, 1869, by the Rev. Rodolphus Weston, with eleven members. They were Mrs. Elizabeth Holgate and her son, Lemuel J. Holgate; Mr. and Mrs. E. Hanford, and four members of their family; W. L. Rogers, and Christian Clymer and his wife. The organization took place at the residence of Dea. E. Hanford. Around the constituent members sacred memories and valued reminiscences cluster.

Mrs. Elizabeth Holgate was born in Milford, Conn., in 1796. She was converted and baptized in 1816. She crossed the plains, a widow in 1853, to Oregon; and in 1854 she came to Seattle. She was the first Baptist woman on Puget Sound, and saw no other Baptist woman for several years. Her life was wrought into the First Church of Seattle, where she still lives in memory, and into the lives of children and grandchildren, who ascribe their hope in Christ largely to her faith and Christian life. She died in Seattle, January 22, 1880. (See sketch.)

Her son, Lemuel J. Holgate, whose brother John made the first white settlement near Seattle, in 1851, was baptized by the Rev. R. Weston in White River, in July, 1867. He went to Puyallup; and standing up in the meeting as a stranger, he related his marvelous experience, and asked for baptism if thought a fit candidate, but wished to be baptized in the presence of neighbors who had known his previous life. This man's conversion and baptism aroused an interest and enthusiasm among the scattered Baptists on Puget Sound that would, if described in the dialect of to-day, be called "sensational."



Rev. R. Weston



The Rev. R. Weston, under whose ministry the first Seattle church was organized, was a member of the Portland Church, and was sent to Puget Sound by the Rev. S. Cornelius, his pastor, who obtained for Brother Weston a commission from the Home Mission Society, which he finally declined.

Bro. W. L. Rogers was chosen the first deacon; and trustees were elected.

The church was supplied with preaching for nearly two and a half years by the Rev. R. Weston, occasionally aided by the Rev. S. E. Stearns and the Rev. Joseph Casto. In 1870 the church applied for help from the American Baptist Home Mission Society, but it was not granted. A lot then worth \$150 was donated by Mrs. Elizabeth Holgate as a site for a house of worship. A modest structure was planned, and in 1871 the church began building on Fourth Avenue, between James and Cherry Streets. Upon the advice of the Rev. E. Curtiss, who was then general missionary of the Home Mission Society for the territory, the plans were enlarged in the expectation of obtaining \$1,000 from the society, if the church would raise \$1,500, which it did. The house was dedicated August 25, 1872, the Rev. E. Curtiss officiating; but the church was left with a debt of \$1,295, on which it had to pay eighteen per cent interest. Failing to obtain the \$1,000 from the society, this debt became a grievous burden, borne for nearly ten years. At one time it threatened the existence of the church, which was saved only by the devotion and sacrifice of its members. At another time a judgment came near leaving the church without a home, when Dea. L. J. Holgate came to the rescue with his special gifts and undaunted efforts.

In November, 1875, a wind-storm injured the building to such an extent that another debt had to be contracted for repairs. Following this, some of the largest givers failed in business, some moved away, and Deacon Clymer, one of the strong men of that period, died. Such was the financial pressure that the pastor, the Rev. J. A. Wirth, gave up his stipulated salary for a time, and served the church for the morning plate-collections. The mortgage was foreclosed, and one brother at least nearly went bankrupt to save the property; but the struggle continued until, in 1882, \$700 was loaned to the church by the Home Mission Society, and later a strip twelve feet wide was sold from the church lot to aid in paying the debt. Prayers, tears, faith, and sacrifices untold marked this dark period; and yet there was always a silver lining to the cloud, and rays of divine sunlight were beaming upon these devoted men and women of God. To grasp them by the hand and look into their shining faces, to hear them tell how God had blessed them, and how they were looking for a bright and glorious future for the church, was both inspiring and helpful, as the author can testify, to all the servants of God who met them in their church home. Nor were they



without plain indications of the Master's approval and help, as the following incident among others will show:

A brother desired to pledge \$150 to the church, but his income was barely sufficient to support his family with the strictest economy. He had a strawberry bed, which ordinarily yielded them enough berries for family use and a few quarts to sell for pin-money. After much prayer, it was finally decided to give the entire proceeds of the bed over to the Lord and to deny the family its use for the year. Enough berries were sold from the bed to pay the \$150, and the marvel of it was that it was the only bed of strawberries for several miles around not seriously injured by the frosts of that year.

Among the pastorates not already named is that of the Rev. Joseph Freeman, D. D., of Vermont, a student of Newton Theological Seminary, and a strong and faithful worker, who served the church, however, for only a part of one year. The church was supplied with preaching by the brethren formerly mentioned and others until 1874, when the Rev. J. A. Wirth, of Oregon City, Ore., was called to the pastorate. He began his work in January, 1875, when the membership had increased to forty-nine. He served the church for nearly nine years, and it was largely through his godly living and faithful teaching, his unselfish devotion and personal sacrifices, his hopeful spirit and trust in God, that the church was tided over the rough and shallow places in its early history. He too laid the foundation for the future growth of the church. In his pastorate the membership increased from forty-nine to one hundred and twenty, fifty-one of whom he baptized. Improvements in the church property were made at a cost of \$600. In 1878 the Puget Sound Association met at Seattle, and the Rev. D. J. Pierce, pastor at Portland, Ore., being present by request, made an appeal to wipe out the debt of the Seattle Church, resulting in the raising of \$1,611. The way had been prepared for this by a special offering from Portland, and a generous gift from Mr. J. H. Coleman, of Seattle. The burden vanished, and the glory-song burst forth, joyously praising God from whom all blessings flow; and a new spirit and a larger purpose passed into the church.

A Sunday-school was early organized, and has always been a vigorous adjunct to the work of the church. In 1875, when the author first visited the church, an active and enthusiastic school, numbering one hundred and twenty-five members, was in progress with Robert Knipe as superintendent, supported by a devoted band of teachers. Under Robert Knipe's leadership the school took a prominent part in the advance movement, inaugurated that year, in the Baptist Sunday-school work on the North Pacific Coast.

In 1877 a woman's foreign mission circle was organized by Mrs. J. C. Baker, who had been sent to the North Coast by the Women's Foreign Missionary Society of California to aid the sisters on this new field in taking up their work in the various churches. Mrs. A.

J. Hanford was made president. The scope of the circle was afterward enlarged so as to cover both foreign missions and home missions, and the circle has contributed much to the cultivation of the missionary spirit in the church.

In April, 1882, the church licensed Mrs. May C. Jones to preach, and in July, while the session of the Puget Sound Association was being held with the Seattle Church, a few members of the church were gathered together, not by appointment of the church, who called a council to ordain Mrs. Jones to the ministry. Judge R. S. Greene acted as chairman, and H. H. Weston as clerk, and the ordination was proceeded with, although the whole affair was without denominational precedent. The pastor was absent, and Mrs. Jones was supplying the church. In October, of the same year, several members were dismissed to organize the Second Baptist Church, notably those who laid emphasis upon the second coming of Christ, and those who supported the ordination of Mrs. Jones. They were led by Judge R. S. Greene and by the Rev. J. P. Ludlow, who still held their membership in the Olympia Church.

In January, 1883, Pastor J. A. Wirth resigned, and in April the Rev. D. J. Pierce, of Walla Walla, formerly of Portland, Ore., succeeded him. He was as different from Brother Wirth as the times and the coming "boom" could demand. Brother Wirth was a conservative man, who waited to mature and then work out a plan. Brother Pierce wrought out a plan in his mind, and then sprung it upon the church or the denomination for consideration with the rush of a tempest, and sometimes with the results of one; and yet many of his plans were feasible and far-reaching.

The following is a summary of Brother Pierce's pastorate in Seattle, collated first from the author's own knowledge from "Mattoon's Annals," and from Brother Pierce's personal memoirs:

"The Rev. D. J. Pierce was a graduate of New Hampton Institute, and of Newton Theological Seminary. He was introduced into Christian service as a teacher by the Rev. Dr. Lorimer, and into mission work when the Home Mission Society sent him to Wyoming with what was practically a *carte blanche* commission, since he had Laramie as a center of operations, and not another Baptist church within three hundred miles east and seven hundred miles west. He became pastor at Portland, Ore., and then went back to Laramie, thence to Walla Walla, and thence to Seattle. He was a general missionary by self-appointment. No one church or field could hold him. His location he considered as the center of a great mission field for the occupation of which he held himself personally responsible. He was regarded by his brethren as visionary, and his influence was limited. No church, Association, Convention, or educational society could keep pace with his planning, and yet few men brought to pass more than he."

Brother Pierce rightly calls the First Church of Seattle the

"Mother of Churches," and says: "The First Church of Seattle, both by its position and by its early training, is fitted to be the mother of churches. It was a throbbing center, where most of the immigrants of the sixties and seventies landed, where they left their letters and scattered to places where no Baptist church had yet been planted. Much of the material of the White River Church, of the Kent, Fairhaven, Snohomish, Port Townsend, and Victoria churches, was first gathered at Seattle." When he entered upon his pastorate he "found one hundred and fourteen members, of whom forty-nine were non-resident." "Three young men and six young women constituted the entire force of young people," while many of the members were at Seabeck, Snohomish, Kirkland, Newcastle, Black Diamond, Port Townsend, and other points. Early in the year Brother Pierce began preaching at these points, while Brother Wirth supplied the Seattle Church in his absence. In July the mission work of the church had taken new form. A committee on missions had been formed, and reported to the church: "That Rev. H. Vernon, encouraged by the committee, was now doing a good work at LaConner; that by advice of the committee Rev. N. B. Homan had visited Newcastle twice and Renton once; that Rev. J. A. Wirth had taken up work at Seabeck; that Rev. John Wichser, encouraged by the committee, had gone to Whatcom, secured a lot on which to build a house of worship, and had plans laid for organizing a church, and that Brother Wirth had opened a mission in a hall at Lake Union and organized a Sunday-school of fifty-four members." In 1884 this hall at Lake Union was consumed by fire, and the mission lost its organ, library, and furnishings. A lot was then secured, and a chapel built, and Prof. C. O. Jones conducted a successful mission there for several years. The committee had already raised \$150 to aid in the support of a missionary for Seattle and the outlying districts, and recommended that the church raise \$250 or more, with Brother Wirth in view for the field, that he might furnish regular monthly service for Seabeck, Renton, Lake Union, Newcastle, and the Scandinavian churches. The committee recommended the purchase of a lot in Belltown, Denny's addition, for \$600, and arranged terms of payment; it also made arrangements for purchasing a lot in South Seattle for a church building. A lot of five acres was offered by Richard Holyoke for a Baptist university. The church voted that its building should be used on Sunday afternoons for a Scandinavian service. This comprehensive plan, wrought out in six months, was adopted by the church, and did not kill it. The church survived, and worked out many of these problems.

During 1884 growth was apparent, and the report shows that the spiritual work of the church was keeping pace with its material growth. The Sunday-schools were thriving, and the Women's Home and Foreign Mission Society, and the Girls' Mission Band, were in good working order. In the first year of Brother Pierce's pastorate



the church added to its building an extension, costing \$900, for prayer-meeting, Sunday-school, and society work.

In February, 1885, the pastor, assisted by the Rev. A. B. Banks, held meetings of great interest, a hundred persons or more often remaining to the inquiry meeting. About thirty of these professed conversion, among them a ten-year-old child of the pastor. In March of this year the Women's Home Mission Society established the Jackson Street Mission, which afterward grew into the Market Street Church. In April Brother Pierce summarizes the results of the two years of his pastorate as follows: "Baptized fifty-two; received by letter, forty; by experience, twenty-one; restored three; total additions, one hundred and sixteen; dismissed by letter, nineteen; by death, four; by exclusion, five; total, twenty-eight; making a net gain of eighty-eight." There were one hundred and twenty families represented on the rolls, and two hundred on the pastor's calling list. The church had three Sunday-schools, with over three hundred pupils, and an average attendance of two hundred. The Sunday-school also furnished supplies for several other schools on the Sound. Eighty-six of the one hundred and fifty members signed the subscription list in the hard times of 1885. In June, 1886, the church made the following unique report to the Association: "Steady growth; two missionaries hopeful; thirty-five non-residents to furnish seed for five churches in near-by towns; desire a missionary for King County; envelope system a marked success. Women's Home Mission Society pays rent and furnishes libraries for two schools. The Women's Foreign Mission Circle supports a Bible woman, and the Girls' Band a boy in school in a heathen land."

On November 4, 1885, the church advised some of its members to unite in forming the Houghton Church, and dismissed four for that purpose. This church was, in 1886, absorbed by the First Baptist Church of Kirkland, organized by the Rev. A. B. Banks. The Alaskan Mission was started in 1886, and the Rev. J. A. Wirth called to that work, and the First Church shared liberally in its support. In the same year a Sunday-school was established in North Seattle. Among its leading workers were the Hon. R. S. Greene and Robert Knipe. It was a flourishing school for a time, but its property was afterward given to other churches, and the school was discontinued.

Meanwhile, by suggestion of Pastor Pierce, a Scandinavian Baptist church was organized from the members of the First Church who belonged to that race. This church fell heir to a good house of worship, built by the Rev. O. Okerson, in 1882, and left in charge of the First Church until his own people should organize a church. The First Church had taken a liberal part in its erection. Pastor Pierce secured \$175 from seven of the Swedish members, and with this sum the Executive Committee of the Puget Sound Association secured the services of Rev. F. Christopherson as pastor.



Early in 1887 Brother Pierce was granted a vacation of three months, in which he attended the May Anniversaries. He says that upon his return he found a house cleaned and kalsomined, filled with the fragrance of a hundred bouquets, and, better yet, with nearly a hundred earnest friends who had lingered until 11 p. m. to greet their pastor coming on a belated train.

About this time lots were secured for another mission, at Lakeview, on Jackson Street, the church now paying one-half of Brother Wirth's salary as Alaskan missionary; and the sisters sent him a box valued at \$60, while the women's societies were keeping up both the foreign and home work. In December, 1887, another effort was made to keep pace with the need for mission work in the rapidly growing city and its suburbs. On December 20 the church took action upon a comprehensive statement of the conditions, resolutions were adopted, and an advisory committee appointed, consisting of Pastor Pierce, Bro. H. King, and Sister L. V. Ward, to confer and act with like committees from the Second Church and the Scandinavian Church in examining territory, locating missions, and so adjusting the work that "through the combined prayers and consecration of our people, due to the Master, we might faithfully occupy the field for the permanent upbuilding of his cause." The same month the church licensed William L. Ludlow and Alonzo Humblett to preach the gospel. The contributions of the church for all purposes this year amounted to \$5,680.93. The membership numbered two hundred and twenty-seven, of whom seventy-two were at outposts and non-residents. The church had fifteen departments of work, including the mission schools, the Young People's Society, a Chautauqua, and a Teachers' Normal Class. The church had three ordained ministers, Brother Pierce, Brother Wirth, in Alaska, and Brother Bowman doing missionary work at other points. There were twenty teachers in the Sunday-schools. Brother Pierce held ten services each week, and had one hundred and eighty-seven families on his calling list.

The first work of the Joint Committee was begun in North Seattle, in January, 1888, when a mission Sunday-school was started with sixty pupils, and \$70 was raised for a library and for other expenses. In February Rev. George Robert Cairns held a series of revival meetings, in which thirty persons were converted. In June of this year, Brother Pierce resigned and accepted a position in the State University as professor of mental philosophy. This pastorate of five and one-half years shows a record of mission work not often paralleled, if it has its equal in the Northwest. Seven missions had been organized, six of which soon grew into churches. Thirty-seven heads of families had been received into membership, ninety-two young people, and eighty-two others, making a total of two hundred and ten, the dismissals leaving the church with two hundred and thirty members.

Rev. Robert Whitaker was called to the pastorate to succeed Rev. D. J. Pierce. He was a young man of culture; brilliant, capable, and devoted. His pastorate was characterized by unusual activity among the young people. The city was growing rapidly, and every center of influence was challenged to expend its energy to meet the increasing demand upon its resources. Churches of Jesus Christ were no exceptions. Along with this growth and development came demands upon pastor and people to breast and beat back the increasing tidal wave of iniquity. Every pastor was a general. His church was a division of the army of the Lord Jesus Christ called into service to meet the foe of world-regeneration. Each such pastor would need eyes to look in every direction. Quick of perception, and wise to forecast, Brother Whitaker foresaw the importance of developing the young people and building them into the life and activities of the church so as to meet the needs of the coming great city. Although his pastorate continued only about one year, yet he left the young people with new and broader conceptions of their lifework and the church vigorous and hopeful.

In 1889 the church dismissed eleven members to organize the church at Kent, and eight members to organize the Market Street Church of Seattle, where a chapel had been built. A promising downtown mission was established, which finally drifted away from the denomination. The record of the year shows eight baptized, fifty-two received by letter, and four by experience.

Brother Whitaker having resigned, the Rev. G. J. Burchett was called to the pastorate on January 11, 1890. The same year the church dismissed thirty-five members to organize the North Seattle Church, twenty-one members to organize the Fairhaven Church, and eight to organize the Hoquiam Church. The year was marked by colonization. The church had two Sunday-schools in the city and several preaching stations near it. In 1891 a mission school was organized in South Seattle, with eighty-seven present. Bro. J. B. Fox, a young man of promise, was licensed to preach.

December 30, 1889, was a high day for the First Church. Its new pastor, Rev. G. J. Burchett, had just come upon the field. Rev. Thomas Baldwin had accepted the call of the North Seattle Church, and Rev. I. W. Read that of the Market Street Church, thus tripling the Baptist churches and pastors of the city. In honor of the event a banquet was held at the Rainier Grand Hotel, which was largely attended by the Baptists of the city. Rev. D. J. Pierce delivered the parting address to the retiring pastor and the address of welcome to the new pastors. Both this address and the responses were full of hope and enthusiasm and left the Baptists of the city sailing on the high tide of possibilities. Brother Whitaker, in his response, remarked "that he felt flattered to know that three such large men were employed to cover the field he had occupied alone for a year." The incoming pastors were all men of strength, ability, and experience;

and gave a promise, which was fulfilled, of rapid growth in their churches. Out of this banquet grew the Baptist Social Union, which flourished for a time; and a fine church property at Ballard was secured as a result of the efforts of its members.

The First Church was much reduced in numbers, but it was in no way discouraged. These missions of hers had rapidly grown to maturity, and the mother church gladly gave up some of her best members to unite in forming these new church homes. The mother church had still a strong, influential, and courageous membership left; and, under the leadership of its new pastor, soon began to canvass the matter of a new church building. Lots were purchased at the corner of Seventh and Cherry Streets, on which by a hearty vote the church decided to erect a building for its future home to cost not less than \$50,000.

Brother Burchett continued his pastorate four years. Large gatherings occurred in 1890 and 1891, the membership running up to three hundred and twenty-four. Eighty-six were received in one year. The young people's society pursued its work with vigor, and was represented on the National Convention's Executive Committee, at the annual meeting in Chicago. The church maintained three Sunday-schools, having thirty-six officers and teachers, four hundred and eight pupils, and three hundred and six in average attendance. Brother Burchett held an honorable and influential position in all lines of denominational activity, and was recognized as one of our strong and prominent men in those days. For a time he pushed the matter of building, but the continued and pronounced financial depression, from 1891 to 1894, rendered it impossible to proceed. Brother Burchett established a Chinese and Japanese mission, employing a number of devoted workers. There was at the time in the church what Doctor Price calls "an unassimilated element," difficult to keep in harmony, which grew into a widespread disaffection; and finally, coupled with financial depression and sickness in the pastor's family, caused the resignation of Brother Burchett, who left the State and settled in a suburb of Philadelphia. As a result of conditions already mentioned, Doctor Pierce states that "in 1895 the church, being unable to carry its indebtedness, deeded its new property away." Still worshiping in the old building, the church rallied and called to the pastorate Rev. C. Taylor, and a new impetus was given to the work. The old church soon became too small to accommodate the audiences that gathered, and the Seattle Theater was rented for six months. Doctor Pierce says of Brother Taylor's effort: "Large and enthusiastic audiences greeted him repeatedly, but no permanent growth was received." At the end of the year Brother Taylor resigned and accepted a call to Dayton, Ohio. At the time there were rumors of a general dissolution. The sainted Doctor Rust is credited with saying: "A Baptist church is the hardest church in the world to build up, because it insists upon a regenerated church-



membership." We believe he was correct, and we believe further that a Baptist church is the hardest church in the world to kill, for the same reason. At least, so it proved with the old First Church of Seattle. It had been filled with Newton and Hamilton theology under Doctors Freeman, Weston, and Pierce, as teachers, and with the old Welsh theology under Pastor Wirth as teacher for nine years, and with William Jewel theology under Pastor Burchett for four years. Such a combination as this must live and succeed, and so did the old church. Samsonlike, it rose above the great depression, leaving an open gate for another pastor to enter the field, and called the Rev. E. C. Ohrum, of Boston, a member of Doctor Gordon's church, and an enthusiastic advocate of his peculiar views. He was engaged for six months. When the period of trial was over, and a vote was taken, there was some opposition; and about thirty of his most devoted adherents withdrew and proposed to organize a new church with Brother Ohrum as leader. This was in March, 1896.

The proposed organization was perfected under the name of the Tabernacle Church, with Brother Ohrum as pastor. This was a new experience for the old First Church. The opposition to Brother Ohrum did not result in bitter strife, though various statements were made, any one of which might have led to strife long drawn out. The members going out believed that they were led by the Holy Spirit, and in their first prayer meeting began praying for those who were left in the old church. Those who remained in the old church, believing that they were led by the same Spirit, began praying for those who had gone out to establish a new church. The prayers of both were answered, and the First Church entered upon a new career of unity and usefulness, while the new church thanked God and prospered. It was not an entirely new solution for church troubles, but one worthy of imitation.

Though it remained pastorless for some months, yet the First Church, with a unanimity seldom seen where difficulties of such magnitude had to be overcome, held its forces together and continued vigorously active in all departments of church work. In November Rev. L. S. Bowerman, pastor of the church at Randolph, Mass., was called to the pastorate. He was a graduate of Newton Theological Seminary, and had experience in church work. This call appeared to be given by the Spirit's leading. When Brother Bowerman had spent two weeks with the church, he called the committee of sixteen together after the evening service, and after prayer and consultation released them from all responsibility about his call, and asked them that they would vote upon the recommendation again, and if any of them had reason to change their minds, they would indicate it by their votes. There were fifteen of the committee present, and the vote was unanimous and hearty. Brother Bowerman accepted this as an indication of the Spirit's guidance and accepted the call. At this time the church had two hundred and sixty members, over a hundred of



them in the Young People's Society, including three principals and twelve teachers in the ward schools. The noted evangelist, Rev. George Robert Cairns, had been supplying the church for some time, and everything seemed ripe for the coming of a new pastor.

Rev. L. S. Bowerman was a native of Springfield, Mo. He graduated from William Jewell College, in 1886, and from Newton Theological Seminary, in 1889. His first pastorate was at Medford, Mass., where he spent two prosperous years. In 1891 he became pastor in Randolph, Mass., where he spent five years. He resigned this pastorate to become pastor of the First Baptist Church of Seattle, beginning his work October 15, 1896. He had studied the conditions in Seattle and found that a new house of worship was needed. The church had taken up this matter in 1892 by purchasing adjoining property, thus providing a valuable site at Fourth and Cherry Streets. Many supposedly good subscriptions were taken to cover the terms of the purchase, but the panic followed, many of the wealthiest members lost their all, and the entire property had to be put under a mortgage, leaving the church with a debt of \$19,000, more than the property would bring after the decline in values. Notes were due, and deficiency judgment was pronounced against the church. Collections could not be made, for the financial pressure was too great. Removals and division had depleted the membership until, out of two hundred and sixty members enrolled, only one hundred and seventy-five resident members were left.

The outlook seemed almost hopeless when Brother Bowerman took up the work; but he saw a growing city of seventy thousand people, and this the largest Baptist church in it. He believed that God would open a way to retrieve all that was lost and more. Having strong supporters among the brethren, he took the matter up with the American Baptist Home Mission Society. He says: "That was a glad day when Doctor Morgan wired, 'Board voted a loan of \$4,000.'" All debts were honorably settled, and the church was commended by all as doing more than the fair thing. The papers were all signed, and the church had saved a lot sixty feet by a hundred and twenty, and owed but \$3,000 on it to the Society.

A Building Committee was appointed and given authority to proceed with the erection of a new building. It was begun in 1897, by removing the old building to the rear of the lot for the use of the Sunday-school, and erecting in front an auditorium, with the necessary rooms for all departments of church work. Brother Bowerman was enthusiastic in leading this enterprise. The basement of the new building was occupied on, or about, November 15, 1897, and the first baptism in the new auditorium was administered in December, 1898, when Brother Bowerman baptized three candidates. The building was completed, except for seating the gallery, and dedicated June 4, 1899, having cost over \$14,000. Meanwhile the membership had increased to over three hundred.



Mrs. A. J. Hanford  
("Mother" of the First Seattle Church)



## V

## ELMA CHURCH (1870)

The Elma Church was organized with twenty-four members in June, 1870. It was located in Chehalis County, about twenty miles west of Chehalis. Brother Weston supplied the church until January, 1871, when Rev. Joseph Casto was called to the pastorate. A union Sunday-school that had been in progress was changed by Bro. P. H. Harper into a Baptist school. The church was a constituent member of the Puget Sound Association, reporting fourteen accessions—nine by baptism—and six dismissed. Bro. P. H. Harper was ordained by the church in 1872 by advice of a council consisting of Rev. R. Weston, Rev. Joseph Casto, Rev. S. E. Stearns, Dea. T. Hanford, and Rev. E. Curtis, general missionary of the Home Mission Society. The church was represented in the Association until 1874, when a committee from the Association reported that most of the members had removed to Shoalwater Bay, to Puget Sound, to California, and elsewhere; and the few left thought it best to strike the name of the church from the list, which was done.

## VI

## FOREST BAPTIST CHURCH (1872)

Located in Clark County, near Salmon Creek Church. This church was organized by Rev. Alvin Clark, after his exclusion from the Salmon Creek Church, and consisted of about a half-dozen members who agreed with him in his footwashing notions. He preached for it about a year; some moved away; Brother Clark died, and the church came to nothing. It made an application to come into the Puget Sound Association in 1873, but the committee to which it was referred did not recommend its reception, and it made no further efforts for recognition.

## VII

## OYSTERVILLE CHURCH (1871)

The church is located on Shoalwater Bay, Washington, and was organized June 4, 1871, by Rev. S. E. Stearns, colporter of the American Baptist Publication Society, with four members, among them R. H. Espey, for many years a staunch supporter of the Baptist cause, both in Oregon and in Washington. This church was one of the constituent members of the Puget Sound Association. In November, 1871, the following resolution was adopted by the church: "That baptisms administered by any other than a Baptist will not be considered by this church as a valid administration of the rite." For a year Brother Stearns visited the church and held services



once a month. The church supplemented his salary of \$400 from the society by paying him \$200. His work calling him to another part of the field, the church was without a pastor until 1876, when Rev. J. Wichser came to the field and preached for the church one year. At this time, urgent application to the Home Mission Board for aid was not successful. From May, 1878, until 1880, Rev. W. F. M. James, Sunday-school missionary of the Baptist Convention of the North Pacific Coast, visited the field occasionally and held services. Meantime, regular service, Sunday-school, and prayer meetings were maintained, the brethren reading a sermon when no preacher was present. It was an inspiration to visit this church and to witness their devotion to the Master and his work, as the author can testify after the visits made by him in 1875 and later.

We quote from the *Baptist Beacon* a characteristic letter from Brother Espey, which would apply to many fields on the North Pacific Coast at that time: "There are Baptist ministers who are idle. Here is a large vineyard. Enter it and labor, and whatsoever is right the Lord of the vineyard promised to pay, and we will go bail that he will fulfil his promise. There is a large field here unoccupied. Four counties, and not one Baptist minister in them—Pacific, Chelalis, Wahkiakum, Cowlitz. There are Baptists scattered all over these counties."

In December, 1878, Rev. J. T. Huff, general missionary of the North Pacific Coast Convention, held meetings for twelve days, in which there were some converts, and the church was much encouraged and strengthened. In 1880 the church reports but seven members, and three of these residing from twenty to thirty miles away; and yet the church kept up its service, Sunday-school, and prayer meetings with but little ministerial aid, until 1888, when Rev. J. T. Huff became pastor and served the church until 1891, at which time he resigned and Rev. A. A. Witham succeeded him, with fourteen members. Brother Witham had remained but a few months when Brother Huff took up the work again. In June, 1892, Brother Huff was pastor, with twenty-five members; nine of them added by baptism, and the church reported that it had enjoyed everything it could wish for, having services twice a month. It was attempting to build a house of worship. Through the munificence of Dea. R. H. Espey, the house was dedicated October 9, 1892. It was a little gem, costing \$1,500.

In June, 1893, Rev. Josiah Crouch was pastor at Oysterville, South Bend, and Willapa. The Oysterville Church reported a prosperous year financially and spiritually. It had twenty-six members and a Sunday-school enrolment of sixty.

In June, 1894, Rev. Frank Ireland was pastor. The church reported very troublous times that year, caused by the immoral conduct of a former pastor, but thanked the Master for sending them a pastor who was then getting hold of the work. The prayer meetings were

well attended, and were having a good influence. The Sunday-school, with good officers and teachers, was doing a good work.

In June, 1895, the church again reported changes. Its beloved pastor, Rev. Frank Ireland, had been called to his home above January 17, and Brother Griswold a few days later. On January 29 it had called Rev. W. A. Stark, its present pastor. The prayer meetings and the Sunday-school were well attended. Fourteen of the members were non-resident; and, so far as supporting the work of the church was concerned, were as dead roots to a tree. The number of members reported was thirty-four, eight of them added by baptism within the year. The average attendance at Sunday-school was forty. In 1896 and 1897 we can find no report of the church, either in the minutes or elsewhere.

In June, 1898, Rev. Robert Yeatman was pastor; but the church did not report to the Association or in October to the Convention. In 1899, however, it reported thirty-seven members, with a Sunday-school enrolment of forty-nine. Brother Yeatman was also pastor at South Bend and Willapa. In June, 1900, the Oysterville Church reported that the regular services had been maintained, that a special effort resulted in one baptism, and that the outstations had a good share of attention, but additional work was needed. There were thirty-eight members, and forty-five enrolled in the Sunday-school.

## VIII

### OLYMPIA FIRST CHURCH (1871)

This church was organized with nine members by the messengers of the Puget Sound Association at the close of the initial session, which was held at Olympia, the capital of Washington Territory. Rev. E. Curtis, who was at that time general missionary of the American Baptist Home Mission Society, was present and participated in the organization, and baptized Judge R. S. Greene as the first convert. Rev. Joseph Casto was chosen pastor. Two lots were secured for a church building, one of them being donated, and the other purchased for \$120.

In 1872 the church was received as a member of the Puget Sound Association. In June of that year the treasurer's report showed \$344.15 as the income of the church. Nine dollars of this was for home missions, and five dollars had been raised by the Women's Foreign Mission Circle. Besides this, \$800 had been raised for a house of worship, which was completed and dedicated September 1, 1872. In February, 1873, Brother Casto having resigned, Judge R. S. Greene was given a license to preach; and he supplied the church as his official duties permitted. In August, 1874, Brother Greene was ordained and chosen pastor; an advisory council of seven ministers and two deacons participated in the ordination. Brother Greene's pastorate continued until May, 1875. Besides preaching, he

acted as superintendent of the Sunday-school, taught a Bible class, instituted a monthly concert of prayer for foreign missions and a weekly evening meeting for Bible study. Through these agencies the church became helpfully and prayerfully interested in foreign missions. In May, 1875, Brother Greene resigned on account of failing health, and J. B. H. Hewitt was engaged as temporary supply. Of this brother nothing further seems to be known. He had served but a few months when Rev. J. P. Ludlow, of Sacramento, was called to the pastorate. Brother Ludlow entered upon his pastorate in December, 1875. No mission aid was rendered to the church. Early in its career it was held by the members that, when there were ten families in the church, they ought to support a pastor. By giving him a tenth of their income he could support his family as well as the average family in the church. This tithing was practically put into operation when Brother Ludlow arrived and found a house already furnished by members taking the tenth from their own homes to furnish his.

In 1876 a Chinese mission school was established, which sometimes had as many as forty pupils, of whom some professed conversion, but none united with the church. This mission school continued about one year only. Brother Ludlow's pastorate was marked by many peculiar religious eccentricities. Both he and Brother Greene had adopted the belief that such a state of perfection in Christian life had been attained by them that what they said and did was under the direct guidance of the Holy Spirit. Brother Ludlow, especially, held that when he preached his was the utterance of Jesus Christ, sometimes announcing that Jesus Christ would preach in the church at the hour of regular service. At one time he issued a circular letter to the churches, sending it out signed "Jesus Christ." The church thought the second coming of our Lord to be at hand, and made it objectionably prominent in the opinion of many good Christians. Such teachings reacted upon people's estimate of the church, both in the denomination and out of it. The members were often designated, "Free Methodists." They retained their standing in the Association, and among our people because of their great interest in missions, especially foreign missions, and in Christian education, in which Judge Greene was both an adviser and an example; but most of all, perhaps, because of the beautiful consecrated life of Judge Greene, and of his being so scholarly and biblical an exegete, in which capacity he had few peers on the Pacific Coast. There was always a belief too, that ere long such a modification of views would be reached that objections to the affiliation of the church with the organized work of the denomination would disappear.

In February, 1879, Brother Ludlow resigned. Meanwhile Brother Greene had been appointed a judge of the Supreme Court, and found it necessary to remove his office to Seattle. Brother Ludlow, being appointed chief clerk, removed to Seattle also. For a time



they retained their membership at Olympia, and supplied the church; but in October, 1879, the church called a council, and ordained Festus Campbell, a colored member, who preached for the church for a time. In 1880 only five resident members were left. They had no pastor, but kept up meetings for prayer and a Sunday-school for Bible study. In 1881 but four resident members were left, and yet the church raised \$100 for home missions and \$30 for foreign missions. Early in 1885 Sister May C. Jones visited the church and held a meeting, which resulted in two conversions. Sister Jones held practically the same doctrines as Brothers Greene and Ludlow. She was chosen pastor, and served the church one half the time until June, 1886. From that time until June, 1888, the church had no pastor, and the congregation mostly drifted away to other denominations; but a few devoted members kept up the prayer meeting and the Sunday-school.

In 1888 the church, encouraged by the arrival of new Baptist families, and by a hopeful increase in the Sunday-school, made application to the Home Mission Board to take up the work. This resulted in the settlement in Olympia of the Rev. W. B. Pope in October of that year. Brother Pope was highly esteemed and hopefully successful for a year or more, but thought best to close his pastorate in May, 1890.

In 1890 the church reports a year of disappointments. There was no pastor in June, but the preaching supplied was acceptable. Later in the summer Rev. J. C. Douglass became the pastor, and in June, 1891, the church welcomed the Association. The year had been one of great troubles and disappointment. About half the members had withdrawn to organize the new Temple Church under the lead of the pastor, Rev. J. C. Douglass. Twenty-one members remained, and they were pastorless. The church had a fine, large corner lot, well located, and a small house of worship. Miss Emma L. Miller had just organized a Women's Home and Foreign Mission Society, with eight members. The church pledged ten dollars to the ministers' relief fund.

Rev. W. E. Prichard became pastor in September, 1891, when the church was still suffering from the shock of the division. Under his wise leadership and the blessing of God, it was greatly strengthened and encouraged. Before June, 1892, some twenty-eight members were received into the church, seven of them by baptism, more than doubling the membership. The Sunday-school had sixty-five enrolled, and was prospering under the superintendence of Bro. J. R. Mitchell. The services were well attended, and the prayer meetings good. In June, 1893, some progress had been made, though the times had been hard, and many members had been obliged to leave the town. There were forty-nine members in the church.

In October, 1893, the Olympia Temple Church asked for aid from the Home Mission Board of the Convention; and a committee,



consisting of Revs. J. Cairns and W. F. Harper and Deacon Haughton, was appointed to try to effect a union of this church with the First Church. After six weeks of correspondence this committee was accepted by both churches, and on the evening of Thanksgiving Day the terms of union were finally agreed upon. Each church was to furnish a list of its members in good standing, who were to constitute a new church called the Olympia Central Baptist Church. The property of both churches was to belong to the new church; new officers were to be elected; and after Brother Prichard had served the united church for a short time, a new pastor was to be called. After the articles of incorporation were completed and amended, the entire membership of the Temple Church, sixty-three members, united by letter with the First Church; the new Central Church was incorporated; and the property duly deeded over to it.

#### OLYMPIA CENTRAL CHURCH (1894)

This church was a new incorporation of the Olympia First Church with the Olympia Temple Church. The organization was completed on May 3, 1894, with eighty-six members. In a blessed series of meetings, conducted by the district missionary, Rev. C. C. Marston, who became pastor in June, the church was greatly revived; seventeen were added by baptism and six by letter, making one hundred and nine members. The moment that the long-wished-for union of the two churches was effected, the divine approval was manifested in saving power. In October, 1894, the church was again pastorless. In April, 1895, it had been without a pastor for eight months; but it had a B. Y. P. U. of fifty members, faithful to their motto of "Loyalty to Christ," who had kept up the weekly prayer meeting, the Sunday-school, and the B. Y. P. U. meetings all the time. Rev. S. A. Abbott, the district missionary, had been with them for a week, and two converts were brought into the fold. Rev. F. H. Webster became pastor of the church the same month; but in October the church was again without a pastor.

On February 9, 1896, Rev. A. G. Sawin, of Newton, Kan., and more recently of Cameron, Mo., a sweet-spirited Christian, and an excellent preacher and pastor, began his pastorate on this difficult field at Olympia. On Friday evening, February 21, the church gave him a public reception. Rev. G. N. Drury, who had been the permanent supply for some months, presided and extended a welcome on behalf of the church. The pastors of other churches welcomed Brother Sawin to the city; and the general missionary, Rev. D. D. Proper, welcomed him to the brotherhood of the Northwest Baptist Convention. Pastor Sawin replied in a very felicitous speech, after which bountiful refreshments were served by the ladies. The church had called Brother Sawin without seeing him, and were remarkably well pleased with their choice. In October, 1896, the membership

reported was ninety-five, and the Sunday-school enrolment one hundred and eighty. In 1897 Rev. W. E. Randall, the general missionary, reported that the Olympia Church, with a gem of a building and a jewel of a pastor, was making substantial progress, and would soon require a larger edifice. In 1898 the church reports in June that its numbers had been greatly diminished by removals, but rejoiced that others had come to fill up the ranks. Revs. D. C. Ellis and W. E. Randall had assisted in special meetings, which resulted in much good. The regular services were well maintained. Four outstations were supplied once each month by the pastor, and three Sunday-schools had been organized in the country districts. Brother Sawin remained until after the opening of the new century, which the church entered with one hundred and twenty-three members and a Sunday-school enrolment of nearly three hundred. Rev. E. O. Sullivan, field editor of the *Pacific Baptist*, visited Olympia in 1898, and describes conditions in the church as follows:

Our church now numbers one hundred and three members, though half of them are non-residents. Those who have known the personnel of this church in years gone by would hardly know it now, so greatly has it changed. Nor have all the members of the past left town or gone to heaven; they still linger, but are not in fellowship with their brethren. This church has made remarkable history. It is an old church, one of the oldest in the State. For a time it was two, and worshiped in two houses, then it became one again, at least nominally so, but still two in fact, till twenty-five or more voted themselves out after the "union." All this is in the past. The present condition of the church is peaceful. Services are held in the old house, which seats about one hundred and twenty-five people. The house has been neatly painted outside, and looks well inside. The services are well attended, and the church stands well in the community. No church in Olympia is doing better work just now. Its deacons are B. W. Johns, George Savidge, and Rev. G. N. Drury, father of Mrs. C. F. Brownlee, of Centralia. Mrs. Emma Marston is the esteemed Sunday-school superintendent, and Mrs. H. A. Mackey is president of the ladies' aid society and the women's mission society. Miss Anna Buker is president of the B. Y. P. U. of seventy members, and also superintendent of a mission Sunday-school on the west side of town, a mile and a half away. Though this church is weak and poor, with a debt of \$700 on its property, still it contributed the past year \$80 toward missions.

The present pastor, Rev. A. G. Sawin, under whose wise and cautious leadership the present state of peace and unity had been brought about, entered upon his work here in February, 1896. . . He is the very soul of Christian courtesy in his home and among his people, and it is small wonder that he is so highly esteemed for his gentle ways and thoughtful services. In addition to his Sunday services, both morning and evening, in Olympia, he preaches once a month on the west side of town, once a month at Tumwater, two miles south, and once a month at Mud Bay—at all these places on Sunday afternoons.

It is only justice to the officers of the Home Mission Society and the local Board, and to the excellent pastors whom they assisted in supporting at Olympia to state that, prior to the pastorate of Brother Sawin, conditions existed in the church there which rendered it ap-

parently necessary to change pastors so frequently as not to accomplish the results that one would naturally expect in a city like Olympia.

## IX

## HARMONY CHURCH (1873)

It was located at what is now Skagit City, in Skagit County. It was organized with six members, by Rev. B. N. L. Davis, September 13, 1873, and came into the Puget Sound Association the same year. Brother Davis served the church about three years. In 1875 it reported itself as prosperous, and as conducting two Baptist Sunday-schools. It was not represented after 1876. In that year Rev. George Taylor, an English Baptist, came into the community, and preached for the church for some time. The members became widely scattered, and since a rule of the church required that two-thirds of the members must be present to form a quorum for voting, no business could be done, and the church died. Dea. Samuel Simmons is remembered by the author as holding the Sunday-school, and keeping together what remained of the church, until he died.

## X

## WHITE RIVER CHURCH (1874)

This church is located at a small village where there was a post-office of that name, about four miles southeast of Kent, King County. It was organized with twelve members, and recognized by a council of churches September 4, 1874, Rev. R. Weston being moderator of the council, and Dea. C. Clymer, clerk. Brother Weston was chosen pastor. A prayer meeting was established; and it was voted that, in the absence of the pastor, a sermon should be read at the regular meetings. In February, 1875, trustees were elected, and active preparations begun to build a house of worship. Bro. M. W. Cisco was an important agent in gathering funds, and received a vote of thanks from the church. The house was completed and dedicated June 18, 1876, Rev. J. A. Wirth preaching the sermon. In September of the same year Brother Weston resigned, and was succeeded by Rev. W. H. Bradford, whose pastorate continued about four months only. In March, 1877, Rev. P. H. Harper was chosen pastor. A mission Sunday-school was started about five miles away.

In 1879 Rev. J. Wichser became pastor, and served until August, 1882, when he resigned on account of illness. In his pastorate a debt, which had given the church much anxiety and many struggles, was paid off; the sisters had a flourishing mission circle, and a good Sunday-school was always kept up. In December, 1882, Rev. N. B. Homan supplied the preaching. In June, 1883, on ac-



count of removals, the church was reduced to seven members, and had no pastor; and yet all the regular meetings of the church kept up, including prayer meetings and covenant meetings. In 1884 Rev. J. T. Huff served as pastor, preaching on alternate Sundays. The church was strengthened during his ministry. In the fall of 1885 he resigned and went to California, and was succeeded by Rev. G. C. Harris, under whom the envelope system was adopted. In January, 1887, he resigned and Rev. J. W. Beaven became pastor. Father Beaven claimed that this church was the banner church, in proportion to its ability in its offerings to home missions. Father Beaven was stricken with paralysis in October, 1887, and never recovered sufficiently to engage in active work. This church was a constituent member of the Northwestern Association. The advent of the railway changed the business center of this locality to Kent. Rev. D. J. Pierce supplied the church until April, 1890, when Rev. G. N. Annes took up the work in connection with that at Kent. The church doubled its membership; all departments of work flourished; in 1891 the house was repaired, and the church prospered, although the community had been largely Roman Catholic all these years. The author visited this church in 1876 and later, and it was a pleasure to witness the devoted and persistent work of its members. No servant of God ever received a cool reception from them, no matter on what mission he was sent.

The year 1892 was one of spiritual growth and joy under the ministrations of Rev. Thomas Baldwin as pastoral supply. The Sunday-school and the young people's society shared in the uplift given to the church. Rev. E. G. Hamlin served the church in 1893. The author has no further data.

## XI

### CENTRALIA (FORMERLY CENTERVILLE) FIRST BAPTIST CHURCH (1875)

Its location is in Lewis County, on the Northern Pacific Railway. February 27, 1875, thirteen Baptists met in the schoolhouse, and aided by Revs. P. H. Harper, J. Casto, and R. Weston, organized what is now known as the Centralia Church. Brother Harper was called as pastor, and the church was aided in his support by the Home Mission Society, the church pledging for the first year \$75, and for the second year \$200. In the two years of his pastorate five were received into the church by baptism, seven by experience, four by letter, and two were removed by death. In April, 1875, the church had voted to allow Brother Harper to receive members elsewhere, since he did much itinerant mission work.

In the summer of 1875 Bro. George Washington and his wife, colored, gave the church two acres of ground for a cemetery, and two fine lots in the village for a building site; trustees were chosen, and the preliminary steps were taken to build a meeting-house.



In August, 1875, the church came into the Puget Sound Association; and by the time of the next annual meeting of the Association, in 1876, the church building was enclosed, and the associational meetings were held in it.

March 25, 1877, Brother Harper submitted his resignation as pastor; but the church kept up its meetings without a pastor or preaching, except for an occasional supply, until August 4, 1878, at which time Rev. W. E. M. James, a missionary of the American Baptist Publication Society, began his labors of nearly four years with the church, preaching one Sunday in each month. In his pastorate the church had an interesting Sunday-school and a well-attended Bible class; three were added to the church by baptism, two by experience, two by letter; four were dismissed by letter, and five excluded, leaving a membership of twenty-two.

In March, 1883, Mrs. May C. Jones became pastor; and in June the meeting-house was mortgaged for \$300 to finish, repair, and enlarge it. It was understood that the Home Mission Society would assist the Centralia and Chehalis churches in supporting a pastor, and the Centralia Church agreed to contribute \$50 to the Home Mission fund as soon as the appropriation was made; but the churches employing Mrs. Jones received no help. In June, 1884, the church reported rich experiences and several conversions.

On November 9, 1884, the church met with a serious loss in the death of Dea. J. L. Jamieson. He was born in North Carolina, in 1813, converted in 1853, crossed the plains in Oregon in 1854, and moved to Washington about 1874. He was one of the first movers in organizing the Centerville (now Centralia) Church, and one of its most earnest workers and most steadfast supporters.

When Sister Jones began her labors, the circumstances were unfavorable, and the church was in a very poor spiritual condition; but under her leadership the church repaired its house of worship, and as the result of two years of earnest and faithful labor, twenty-nine members were added to the church, fifteen of them by baptism, ten by experience, four by letter; three were excluded and two removed by death, leaving a membership of forty-eight. The church maintained a flourishing Sunday-school under Bro. Byron Kelsey as superintendent, and also a mission band.

Many of the members were poor, and many were widely scattered, and it was only by great efforts that they were able to pay the salary of the pastor (\$200) and the current expenses. In August, 1886, the church borrowed \$300 from the Home Mission Society to pay off its debt. The church was growing steadily, and its relations were harmonious, but it was crippled by its debt and by financial pressure. In September, 1887, Mrs. Jones resigned and moved to Spokane Falls.

In January, 1888, Rev. C. D. Spencer became pastor, and the church was encouraged; the interest in the prayer meeting and in the

Sunday-school increased; and thirty had been added to the membership by the time that the Association met. In May, eleven asked for letters for the purpose of organizing another Baptist church.

In 1889 Brother Spencer had resigned; but the church was much encouraged by the prospect of the building of Grace Seminary, and of having Rev. S. W. Beaven as pastor. The church was thriving, and its house became too small. In 1890 two mission stations were established. In 1891 the church procured a more eligible site in another part of the town; and built a new meeting-house on it, costing \$7,600, which was dedicated on October 25, 1891. At this time, on account of poor health, Brother Beaven was compelled to resign.

## XII

### CENTRALIA (1891-1900)

The church was without a pastor from October 25, 1891, to January 1, 1893, when Rev. R. McKillop assumed the pastorate. Meanwhile the church had kept all its forms of activity increasing from one hundred and seventy-eight to two hundred and one members. It is especially noticed that many members of the Sunday-school had found the Saviour; the town now numbered about three thousand, and was building up rapidly. Brother McKillop's pastorate began with a series of revival meetings, in which he was assisted by Rev. J. J. Proper, general missionary, and Mr. Brown, an evangelist of note. All departments of church work were vitally helped. Brother McKillop's pastorate continued until the summer of 1895, when the financial depression had fallen upon the churches with discouraging effect. Loss of property and removals with necessary pruning reduced both the ability and numbers of members until often the very existence of the churches was threatened, as in the case of this church. Three months of the nine of the year 1895, in which he continued his services at Centralia, the church had allowed him to be co-pastor at Chehalis and the membership had decreased to one hundred and seven.

In 1896 Rev. C. F. Brownlee was called to the pastorate to succeed Brother McKillop. Brother Brownlee came from the North Church of Seattle. The work revived somewhat under the new pastor, and the membership is reported in 1896 as being increased to one hundred and thirty-seven, and the effect of the financial pressure, though still continuing, was not so depressing. Centralia and Rochester were combined as a mission field in 1896. Brother Brownlee was still pastor in June, 1899, when Centralia Church entertained the Puget Sound Association. The membership was then reported at one hundred and five, with general conditions hopeful. Soon after the meeting of the Association Brother Brownlee resigned, and the church was pastorless until November, when Rev. T. S. Fretz was called as pastor. In February and March the work was much re-

tarded by the city being under quarantine, but at the meeting of the Association in June all lines of work were reported as hopeful, and the church entered the twentieth century with Brother Fretz as pastor, with one hundred and twenty-five members and conditions improving.

### XIII

#### MOUNTAIN VIEW CHURCH (1877)

It is located in Clark County, nearly thirty miles northeast of Vancouver, Wash. It was organized by Rev. J. J. Clark, November 17, 1877, and was also known as the Lewis River Church. It soon licensed Bro. P. M. Johnson to preach, and joined the Willamette Association, Oregon, in 1878. Brother Clark was still pastor in 1879, and reported a new and helpful interest awakened by a visit of Rev. J. T. Huff, general missionary of the Convention. In 1882 Rev. S. Wilmot moved into the neighborhood, and rendered much aid to Brother Clark. In 1887 Rev. A. B. Banks, D. D., visited the field and reorganized the scattered forces under the name of the Mountain View Baptist Church, and Rev. P. H. Harper was called to the pastorate. The church became associated with the Columbia River Association in 1883. Rev. S. B. Chastain held the pastorate in 1890, and the church was consolidated with the Mount Zion Church in forming the New Hope Church. (See No. 132.)

### XIV

#### BOISFORT CHURCH (1879)

This church is located about fifteen miles west of Chehalis. It was organized with four members by the Rev. W. E. M. James, Sunday-school missionary, February 2, 1879. Brother James supplied the church with occasional preaching until the fall of 1882. The church adopted a very practical and wise rule for those early times, which might be wise for general practice in later days: "That its deacons must serve one year on trial before being ordained, and then serve only while giving satisfaction." The church was received into the Puget Sound and British Columbia Association in 1881. Three members had been received and one had died. A Sunday-school of from twenty-five to fifty members was maintained. In 1885 the church asked that an evangelist be sent them occasionally, since their isolated position in those early days left them pastorless much of the time, with only occasional supply. In June, 1886, Rev. M. M. Lewis, pastor at Winlock, took up the work and served the church as pastor, giving it one or two services each month until April, 1887, when he resigned and went East to complete his studies. Bro. George E. Hardwick, a licentiate lately come from Kansas, was called to the pastorate and ordained by a council consisting of Revs.



M. M. Lewis and L. Philips, and deacons of the Winlock, Salkun, and Boisfort churches. Brother Hardwick was poor, a cripple, his wife was blind, and yet he could do work for the Lord Jesus. He held the pastorate until 1889, and the membership increased to sixteen. In 1889 Rev. C. D. Spencer preached to the church once a month. He was followed, in 1890, by Rev. Isaiah Phillips.

No more data are available until 1894, when the church reported no pastor and but four meetings the year previous. At one time the church attained a membership of thirty. There was no further record of it until the time when our history closes in 1900.

## XV

### SKOMOCKAWAY CHURCH (1879)

The Skomockaway Church was located at the place of that name, Washington Territory. It was organized by Rev. W. E. M. James with six members, on March 4, 1879. He writes from there, on March 6, that the Master is blessing his own word in the salvation of souls, and that he had baptized four, and was expecting others to unite with the church soon. In November, 1878, Brother James made his first visit to this country. Of this first visit he writes:

I came by steamer to Skomockaway. Here I find a grand field for labor. Every valley is taken up by settlers from all parts of the world—quite a number of Swedes. I organized a Sabbath-school in the center valley. Am visiting from house to house in the other valleys; I hope to be able to organize a Sabbath-school in each of them. I find this will be the only way to reach most of the parents, who are infidels and unbelievers.

I would be glad if you would send me some Swedish tracts, and some for the unconverted and inquiring; also, some pamphlets and Sabbath-school hymn books.

W. E. JAMES.

Brother James supplied this church and the other valleys as he had opportunity until his Sunday-school work called him to another field. There is no record of the church having joined the Association.

## XVI

### HOPEWELL BAPTIST CHURCH (1881)

It was located in Skagit, formerly Whatcom County, about six miles from LaConner. It was organized with five members, at the house of H. B. Peck, by Rev. Geo. Taylor and B. N. L. Davis, May 20, 1881. It was never represented in any Association, and there are no records found. In February, 1883, for the purpose of securing greater strength and efficiency, the church disbanded, and the members united with the Baptist church at LaConner.



## XVII

## FIRST BAPTIST CHURCH OF SKAGIT CITY (1881)

It was located in Skagit City, Skagit County, and was organized with four members by Rev. W. E. N. James, October 2, 1881. The next day a man eighty-one years old was baptized. Rev. B. N. L. Davis was chosen pastor, serving the church much of the time twice a month for four years. It came into the Puget Sound Association in 1882. In 1883 it built a meeting-house. It has kept up a good Sunday-school from the first, and also regular services most of the time, whether it had a regular pastor or not. In 1886 it was imposed on by a scoundrel who claimed to be a Baptist minister, and his disgraceful conduct injured and discouraged it to some extent. Still, the church improved its meeting-house \$500 worth, but \$200 was borrowed from the A. B. H. M. Society. In 1887 it had no pastor until fall, when Rev. J. G. Pulliam was chosen, and gave it one-fourth of his time, the rest of his time being put in at LaConner, about ten miles distant, and aid was given by the H. M. Board. The church felt weak and poor, but was doing all it could, and keeping up its Sunday-school and other work, and trusting and hoping that, by the blessing of God, it would see glorious results in due time. In 1889 Rev. W. P. Squires was preaching for it occasionally, and the brethren said they were not discouraged. Rev. S. E. Faxon was pastor of the church in 1890. In 1888 it helped to organize the Northwestern Association. No report was made in 1891. The railroad development has continued farther up the valley, and the town is not growing, but the house remains, a monument to the labors and gifts of Rev. B. N. L. Davis, who for many years traveled from this point up and down the river to preach the gospel.

## XVIII

## LACONNER BETHESDA CHURCH (1882)

The Bethesda Church is located at LaConner, Skagit County. Rev. C. H. Mattoon, in his manuscript annals, quotes the following account of its origin from "a good sister," probably Mrs. James Gaches:

When we came here, in 1878, there was not a Christian in the place. There was a Sunday-school, but no praying in it. It was called a union school; but a union of what I do not know. We attended it the first Sunday, and when we came home, my little girl said: "Why, mamma, that was no Sunday-school; there was no praying in it." I had a talk with the superintendent and teachers, but not one of them was a professor of religion, and the result was that they put it upon me to open the school with prayer, and our school was always opened with prayer after that.

Later, Bro. W. E. M. James, our Sunday-school missionary, came here, held a few meetings, and baptized one. There were no churches as yet. Then two or three Baptists and a few other professors moved into the place, or into the near vicinity. Finally, Rev. G. H. Atkinson, a Con-

gregationalist minister, came here and persuaded us to go into a "union church for the time being." Bro. B. N. L. Davis, living over on the Skagit River, heard of this and came down to inquire what it meant. Not liking the arrangement, he persuaded the Baptists to "come out and be a separate people." This we did, and thus we commenced the Baptist church of LaConner; and we have prospered ever since, and are still prospering.

The Bethesda Church was organized with five members, March 12, 1882, by Rev. B. N. L. Davis, who became its pastor. The church began to talk about building in May, and in July was represented in the Puget Sound Association, and was reported to be prosperous and courageous. The church was refreshed by a visit from Rev. A. J. Hunsaker, the general missionary, in 1883, and its membership was increased by the addition of the members of the neighboring Hopewell Church, which had disbanded; and a women's mission circle of ten members was formed. Lumber was secured, and on March 9, 1884, the building, though still incomplete, was dedicated. A thriving Sunday-school and a good prayer meeting were maintained. The church continued to employ Brother Davis, with the assistance of the Home Mission Society. When the building was completed, it was again dedicated on December 5, 1886, and a debt of \$700 was provided for.

In March, 1887, Rev. J. G. Pulliam, of Marion, N. C., a graduate of Judson College and of the Southern Baptist Theological Seminary, of Louisville, Ky., was chosen pastor. The church was aided in his support by the Home Mission Society. Rev. S. W. Daniels, of Vancouver, B. C., assisted the pastor in revival meetings in August. Eleven professed conversion, and eight were added to the church. It was agreed to permit the pastor to preach once a month at Skagit City. He also preached once a month, on Sunday afternoon, at Padilla, about five miles north, and at Pleasant Ridge, about two and a half miles from LaConner. Bethesda Church had a well-attended prayer meeting, its Sunday-school averaged fifty-five present, its congregations were good, and the membership was constantly increasing from the immigration. In April, 1886, it ordained one of its members, Bro. W. G. Jones, to the ministry. The council consisted of Revs. J. P. Ludlow, A. B. Banks, and J. G. Pulliam, and Brn. J. R. Francis and R. L. Peck. Brother Jones was a graduate of Wake Forest College, N. C., and a young man of promise. Brother Pulliam resigned in September, 1889, to go to a position in Montana.

In 1889 the church united with the Northwestern Association, and in October Rev. R. T. Gray became pastor and served acceptably for one year. Rev. J. E. Coombs succeeded him in 1890, and has received great blessings from the Master's hands. One of the finest parsonages on Puget Sound was built for him in 1891; and with the assistance of Rev. Thomas Baldwin he held a series of meetings in which more than eighty persons professed conversion and thirty-

eight united with the church. The church is doing a grand work, is planting colonies in the surrounding country, and has become self-sustaining.

In 1892 the church reported to the Northwestern Association that it had built a parsonage at a cost of \$1,600, and dedicated it free of debt, and also built a mission costing \$1,500. When Rev. W. T. Fleenor was pastor, in October, 1893, there were one hundred and fifty-four members in the church and one hundred and sixty-four in the Sunday-school.

The next year, in April, the Rev. J. C. Baker became pastor, and served for nearly two years, preaching his farewell sermon January 5, 1896, when he had large audiences, two baptisms, and received five members into the church. His resignation was due to a severe illness, which almost prostrated him, and made him realize that he was physically unable to carry on the work of this field, including not only the Bethesda Church, but its flourishing branches at Ridgeway, Bay View, and Fir. A member of his flock writes of his "highly successful pastorate" to the *Pacific Baptist*, for the first number of 1896, as follows:

It may not have been a brilliant record in the way of new additions to the church, and number of baptisms, for that is not always a true index or criterion of a successful pastorate; but from a spiritual standpoint it was an unqualified success. . . I think we are safe in saying that the church is in a better spiritual condition to-day than any time for four years past. Brother Baker, who is nearing the threescore-and-ten mark on life's journey, has given nearly forty years of this time to God's service, and from every city and town, and from every flock over which he has presided, come only encomiums of praise. . . Who can estimate the amount of good that has been accomplished in these nearly forty years of continual ministerial service, the seed that has been sown, the thousand or more converts that have been buried in the baptismal waters, the members that have been spiritually fed and nourished as the direct and indirect result of his labors? May God in his infinite wisdom send us another pastor who is so thoroughly imbued with the Spirit of Christ as is Brother Baker! Mr. Baker will carry away with him the love and esteem of this church and community. . .

In February, 1896, Rev. S. A. Abbott began his pastorate at La-Conner, and served until November, 1897. He stated in his initial sermon that he came to the field to work and expected the co-operation of the church. He kept his word, for he maintained services both at La-Conner and at two outstations, and in the first ten months preached two hundred and ten sermons, held one hundred and ten prayer meetings, baptized seven, had nine funerals and two weddings, organized one church, traveled about two thousand five hundred miles, and held a series of special meetings in which deep interest was aroused, besides attending to various other duties incident to a pastor's life.

The church, in 1896, raised about \$800, of which about one-fourth, or nearly \$3.00 for each resident member, went for missions and be-



nevolences. The interior of the church was refitted and greatly beautified; and no deficit was incurred.

Bro. F. C. Carter writes to the *Pacific Baptist* at the end of the year 1897, as follows:

We are now without a regular pastor, but are not in the least discouraged. Through the able leadership of Bro. S. A. Abbott, the past twenty-one months, the church is in a splendid spiritual condition. The congregations are large, the machinery of church government is in fine working order, and the prayer meeting, the true barometer of the spiritual condition of a church, is well attended. . . . Although Brother Abbott's resignation took effect the first Sunday in November, the pulpit committee secured his services for two additional Sundays, November 14 and November 21. Then he took his departure with his estimable family for his new field of labor at New Whatcom, where he will work for a time at his old trade as a tinner and preach on Sundays until his nervous system regains its wonted strength. May God's richest blessing follow him in his future undertakings is the earnest wish of the members of the Bethesda Baptist Church.

On February 26, 1898, Rev. C. R. Delepine, of Walla Walla, was elected pastor, and occupied the pulpit for the first time as pastor on March 6. He was considered an able expounder of the gospel, and very spiritually inclined. He was assisted in revival meetings by General Missionary Randall and Brother Parish, a sweet gospel singer. On September 19, 1899, the following statement from Brother Delepine appeared:

The church at LaConner not being able to agree with me, nor I with it on the question of discipline, and, moreover, on account of its having asked me to resign by an evenly divided vote, I tendered to the church, which accepted it, my resignation, to take effect on October 15, of this year. May the Lord send to this church a pastor according to his own heart, who will be able, by his grace, to do what I failed to do!

On February 18, 1900, Rev. Harry Ferguson, of Portland, Ore., was unanimously called to be pastor of the Bethesda Church. Brother Ferguson accepted the call and began work on March 11. The church had not become disorganized by its four and a half months of waiting for a pastor, and now the work moved forward hopefully with good congregations.

## XIX

### SECOND SEATTLE (1882)

It was located on Jefferson Street, between Ninth and Tenth Streets. It was organized with eight members by Rev. R. S. Greene, October 8, 1882. It came into the Puget Sound Association in 1883. Revs. J. P. Ludlow, R. S. Greene, and Mrs. May C. Jones preached for it as occasion offered. In 1884 it reported a weekly prayer meeting, two cottage prayer meetings, a flourishing Sunday-school, and employed two missionaries to work among the Indians



for two months, had more than double its membership, had a Women's Home and Foreign Mission Circle, and a band of field workers. The services and work of the church were kept up regularly, and for the next two or three years it had a steady and healthful growth. In October, 1887, Rev. Geo. W. Burnham, from East Providence, R. I., came to Seattle and served the church a short time. In 1888 the church hoped to build that fall. It had previously worshiped in a small building owned by Judge Greene, which was fitted up for chapel purposes. It helped to organize the Northwestern Association that year, and the outlook was encouraging. The church disbanded in 1890.

## XX

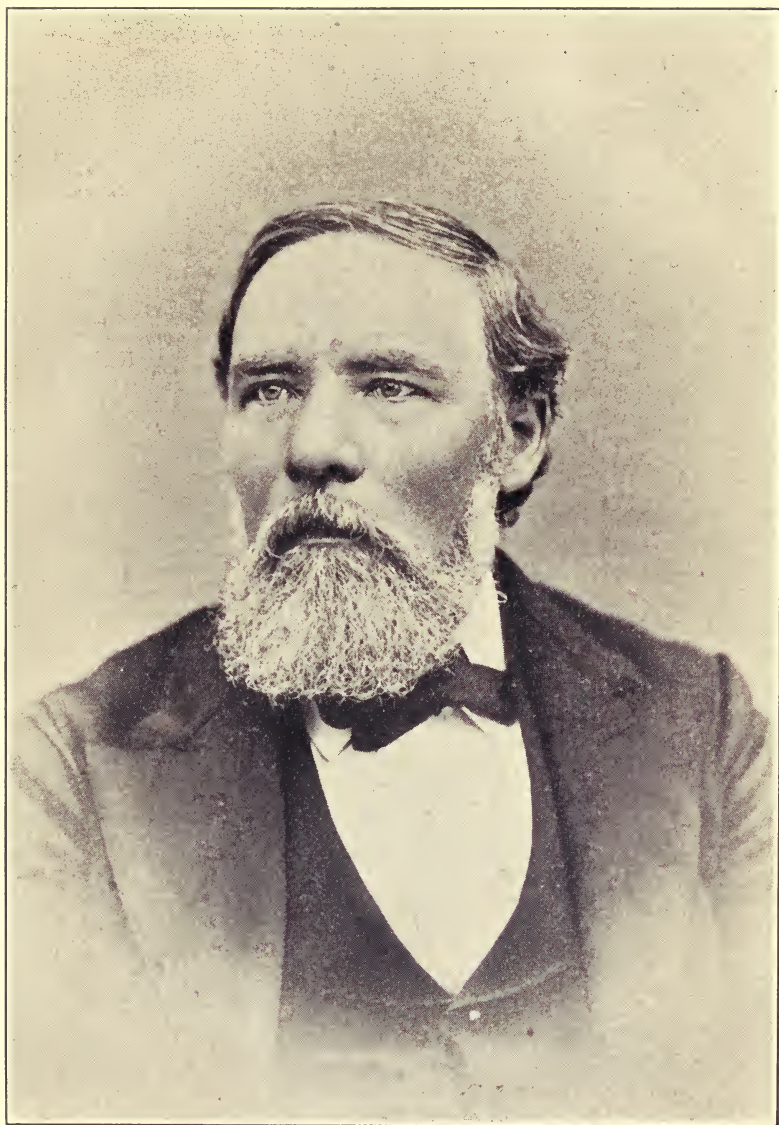
## NEW HOPE BAPTIST CHURCH (1882)

It was located on the Skagit River, about twenty-five miles above Mount Vernon. It was organized with six members by Revs. B. N. L. Davis and A. J. Hunsaker, December 23, 1882. The meetings were continued with seven baptisms. A prayer meeting and a Sunday-school were established. The church came into the Puget Sound Association in 1883. Brother Davis served the church about a year or so and resigned; it has had no pastor since. In September, 1885, it ordained one J. N. Brown to the ministry, but he proved to be an impostor. In 1888 it wished to co-operate with some other church in sustaining a pastor, but its prospects were not very encouraging. No later reports.

## XXI

## FIRST BAPTIST CHURCH OF TACOMA (1883)

It is located on the corner of Ninth and D Streets. It was organized by Rev. J. W. Beaven and Rev. J. C. Baker, Superintendent of Missions, March 28, 1883, with ten members. New Tacoma, as it was then called, was fast growing into prominence as the terminus of the Northern Pacific Railroad. The Tacoma Land Company, controlling the city site, was liberally minded toward the churches, requiring certain improvements upon lots donated for church purposes. In 1881 the Puget Sound Association directed its officers to secure lots on which to erect a Baptist church edifice, the lots to be held in trust by the Baptist Convention of the North Pacific Coast until such time as our denomination was ready to build. For prudential reasons, and by advice of the corresponding secretary of the Convention Board, the matter was put into the hands of Judge Greene, who secured the setting apart by the company of two lots for said purpose, located on the corner of Ninth and D Streets, where the first church edifice now stands. When the church was ready to build, the land company was not willing to give a deed in fee simple,



Rev. Joseph W. Beaven



desiring to put a clause in the deed that it should revert under certain conditions. Finally, through the diplomacy of Judge Greene, the company agreed to give a clear title if it was paid \$400 cash. Whether, as some thought, the company's agents were of opinion that that amount could not be raised, or not, some of our own people were staggered by so large a sum, and advised giving up the lots and going back farther where lots were cheaper; but the counsel of Brother Greene, supported by that of the Superintendent of Missions, prevailed. The lots were held; the \$400 paid; and the church, receiving the deed, took measures to build at once.

Rev. Joseph W. Beaven, who had been sent by the Convention Board to work up this interest, was called as pastor. A Sunday-school had already been organized, and was in a flourishing condition, with eighty in attendance. Good congregations were in attendance upon church service, and the progress of the building awakened interest, though much difficulty was met in raising funds. The Superintendent of Missions was a frequent visitor, as he regarded this as the most important field at this time being opened on the Northwest Coast. During the progress of the work a time came when it was difficult to meet maturing obligations on the building, and a proposition gained favor in the church to sell the lot reserved for a parsonage and use the proceeds on the church building. This would probably have been done but for the strenuous interference of the Superintendent of Missions, who aided in relieving the pressing financial strain, and at the time of dedication raised enough to cover the cost. The furnishing was largely provided for by the ladies' society of the church.

The church was completed and dedicated on March 16, 1884, costing \$2,638.52, the American Baptist Home Mission Society loaning \$500 from its Church Edifice Fund. There was great rejoicing and songs of praise when the final announcement was made, that the house was given to the service of God without debt.

The church was received into the Puget Sound Association in June, 1883, with Rev. Joseph W. Beaven as pastor, and reported one baptism and fourteen members. Soon after the dedication of the church, Brother Beaven resigned the pastorate and accepted a call to Moscow, Idaho. Rev. B. S. MacLafferty, then pastor at Astoria, Ore., was called to be his successor. Rev. D. J. Pierce thus speaks of his coming: "Rev. B. S. MacLafferty opened his pastoral work May 15, 1884, and at once took a prominent position in the town, and gathered a growing congregation about him." At the meeting of the Association in June, 1884, the church reported twenty-eight members, a flourishing Sunday-school, a Women's Home Mission Society most helpful in church life, as well as in the more general home mission work. At the meeting of the Association held in June, 1885, the church was refused admission to the Association. Rev. D. J. Pierce was acting as chairman *pro tempore* when the action of the Associ-



ation refusing admittance was taken. Concerning the trouble out of which this grew, Brother Pierce writes:

It grew out of a sermon by the pastor on, "The Question of the Hour," about the time of the inauguration of President Cleveland, March, 1885, in which he made some statements concerning the Democratic policy from the standpoint of the Civil War. The members of Southern sentiments and sympathy objected to the sermon, and others joined them. It was about time to renew the application of the church for the necessary aid to sustain the pastor for another year. One of the disaffected members was a member of the Executive Committee, which had charge of recommending aid for the churches in the Association. He voted against the appropriation being made, and it was deferred.

Brother Pierce further writes: "Through the efforts of Rev. J. C. Baker, Superintendent of Missions, a formal reconciliation was affected, and an agreement made, that all opposition to the pastor should cease." This agreement was not kept, and the disaffected party sent a letter and an opposing delegation to the Association, asking the Association to consider their grievances, which the Association did, as the following record, copied from the minutes, shows:

The Committee on Credentials presented the following report, which was on motion adopted:

#### REPORT OF COMMITTEE ON CREDENTIALS

*To the Puget Sound Baptist Association:* We, your Committee on Credentials, hereby further report that we, having met the delegates from the Tacoma Church to consider the validity of their several claims to sit in council at this Association, find that one letter comes as the letter of the church, naming its delegates and signed by the church clerk and moderator, in which there is no mention made of any difficulty existing in their body. The other comes signed by a number of persons claiming to be members of the Tacoma Church, and stating that there is a difficulty existing in their body, and asking the Association to consider their grievances. Owing to the fact that the first letter does not make any mention of any dissensions or trouble in the church; whereas a letter signed by fifteen persons, claiming to be members of that church, states their grievances, and that there is dissatisfaction in the church, and that there was irregularity in the church meeting which would not legally entitle any of the delegates to seats in this Association, your committee not feeling willing to decide so grave a question, would respectfully recommend that the whole consideration of the subject-matter of this report be decided by the action of this body.

D. ROUEBUSH,  
N. HAYLAND,  
M. J. MEEKER,  
*Committee.*

A motion was then presented by Rev. Walter Barss that neither of the letters from the Tacoma Church be received by this Association. Brother MacLafferty asked permission to discuss the adoption of this motion, which request was, on motion, granted. Brother Goble was also granted permission to speak upon the motion.

After general discussion the motion was carried.

Before the Association adjourned, further action was taken, as follows, copied from the minutes:

Brother Pierce presented the following set of resolutions regarding the Tacoma Church, which the Association voted to adopt without debate, and adopted unanimously:

*Resolved*, That with deep and unfeigned regret we deplore the troubles of the Baptist church at Tacoma which have so far prevented that church from being represented in this Association.

*Resolved*, That we affectionately request the two sets of persons claiming to be members of said church, to call a mutual council of neighboring churches in the month of July, if possible, to secure an amicable settlement of their difficulties.

*Resolved*, That this Association in its earnest desire for the perfect independence of the churches, and for the welfare of all concerned, is ready to receive any delegation of unquestioned members of the First Baptist Church of Tacoma which may be agreed upon by the unquestioned members of the two delegations presenting themselves to this body, and

WHEREAS, Grave and troublesome statements are made and damaging reports are publicly circulated in the country representing that the First Baptist Church of Tacoma has departed from the common Baptist usage in its methods of transacting business and administering discipline, which, if true, render all subsequent acts of the church null and void, and destroy its character as a Baptist church, and question its right to the fellowship of this Association as a properly constituted Baptist church. Therefore be it,

*Resolved*, That this Association appoint a committee of five, from five churches nearest to Tacoma; such members to be nominated by the delegates of said churches and confirmed by vote of the Association, who shall inquire into the truth of such statements and report at our next annual meeting, with power to formulate charges if necessary, and present them to the proper officers of said church, citing the churches to answer said charges at our next annual meeting.

*Resolved*, That the committee be requested to attend any council which may be held, simply for inquiry and information, but having no vote or voice in said council, except as questions may be asked for information.

The following persons were then selected in accordance with the resolution already adopted, and were confirmed by the Association as its committee on Tacoma Church:

Centralia, Byron Kelsey; alternate, E. R. Butterworth.

Olympia, Rev. F. Campbell; alternate, B. W. Johns.

First Seattle, Wm. M. Morse; alternate, C. E. Adams.

Second Seattle, C. L. Mitchell; alternate, Jas. Freed.

Puyallup, W. S. Freed; alternate, A. W. Jones.

Voted that this committee be furnished with a copy of the resolutions concerning the Tacoma Church.

Following this action, and fearing a long-drawn-out trouble and injury to home mission work, Rev. J. C. Baker, Superintendent of Missions, called together a number of the most prominent ministers

from Oregon, Washington, and British Columbia to examine the whole matter, under agreement with both Brother MacLafferty and the officials of the church, that all desired information should be given the brethren when convened, including church records and correspondence, and that the aggrieved parties should have liberty and time given before the council and under its direction, to state their grievances at length. The council, which was in no sense *ex parte*, consisting of Rev. A. J. Hunsaker, financial agent for McMinnville College; Rev. G. J. Burchett, for years president of McMinnville College, now pastor at East Portland; Rev. M. L. Rugg, pastor at Salem, Ore.; Rev. C. A. Woody, pastor at Pendleton, Ore.; Rev. J. A. Wirth, of Seattle, Wash.; Rev. Robert Lennie, of New Westminster, B. C.; Rev. J. C. Baker, Superintendent of Missions for the Pacific Coast, being present.

These brethren spent two days in their examination of the case, listening patiently to all parties. Brother MacLafferty and the church furnished them with every facility for a Christian and judicial consideration of its merits. The aggrieved parties were asked and permitted to come before the council, which they did, and both stated and argued their case. One whole evening was spent over a summary of their case written for the occasion covering the whole case from their point of view. The committee appointed by the Association to look after and be present at any council called on the case was not invited to be present, though they were in the city. The brethren of the council thought they were not called together to examine associational grievances, or to be examined by associational committees. As one put it, that whole thing was as uncalled for as it was unbaptistic. The finding of the council was as follows: "That the action of the First Baptist Church of Tacoma in matters examined by us was not unscriptural, nor out of harmony with Baptist usage." To this each member of the council affixed his signature.

At the meeting of the Association in Victoria, B. C., in 1886, the Associational Committee was present with its charges against the Tacoma Church and its pastor, as instructed the previous year. The report was presented and read by the clerk, Rev. D. J. Pierce, and received by the body. Rev. Walter Barss moved, "That we hear the communication from the First Baptist Church of Tacoma," which was carried, and the communication read. The constitution prohibiting action upon charges against a church at the same session at which they were preferred, Rev. Walter Barss moved that the question be indefinitely postponed, which was carried. Following this, Rev. D. J. Pierce offered a resolution concerning the present standing of the First Baptist Church of Tacoma, which drew out a discussion, and was "finally made the special order of business, with closed doors," later in the session. When it was called up, Rev. R. S. Greene offered the following as a substitute to Brother Pierce's resolution:



*Resolved*, That it is the sense of this Association that the act of the Association at the last associational meeting in excluding the delegation from the Tacoma Church upon the letter tendered by that church, was an inconsiderate and mistaken action, and that the delegation should have been received.

The substitute was adopted.

In 1887 the Association met at LaConner. The Tacoma Church was represented by letter and delegates. On the ballot for moderator, Rev. B. S. MacLafferty received a majority of votes, and by motion of Rev. J. P. Ludlow the vote was made unanimous. The church reported the number of members last year, thirty-eight; baptized, nine; received by letter, twenty-one; dismissed, six; present number, sixty-four. Meantime they had built a parsonage costing \$1,500; paid church expenses, \$1,113; paid to foreign missions, \$27; home missions, \$35; to the Publication Society, \$7.50. They report a prayer meeting of deep interest, with an average attendance of seventy-eight per cent of their members, most of whom took part in the meetings. They also report a flourishing Sunday-school, Young People's Society of Christian Endeavor, Ladies' Mission Society, and all departments of church work in a prosperous condition.

In the fall of this year, October 16, Brother MacLafferty met with an accident that paralyzed his lower limbs for life. It occurred by his falling from an embankment twenty feet high, where a street was being graded, but left without light to signal danger to the pedestrian in the darkness. The church was overwhelmed with sorrow, and expressed it in resolutions of condolence and acts of love. At the meeting of the Association held at Tacoma the following year, the following preamble and resolution of condolence were adopted, being offered by Rev. R. S. Greene:

WHEREAS, In the strange providence of God, sudden and most touching physical prostration and disability has befallen our moderator of last year, late the pastor of the church with which we are met, our brother in Christ, B. S. MacLafferty, and,

WHEREAS, The stroke has fallen not upon himself alone, but upon his loving wife and children, upon this community where his extraordinary capacity and acquirements had made him widely felt and honored, upon this Association and the whole church of God, with which he has long been a fellow-laborer in the gospel, upon the foreign mission cause, which he has greatly loved and to which he has given his best thought and endeavor, and upon mankind, among whom he has for many years moved conspicuous as Christ's ambassador, therefore be it

*Resolved*, That we, the Puget Sound Baptist Association, take this mode of expressing our deep grief at what has thus come to pass, our profound sympathy with him and his family in their immeasurable affliction, our great sorrow at the loss this community, our Association, the church at large, the cause of foreign missions, and his fellow-men have sustained, and our fervent appeal to all who pray to unite with us in asking the God of all comfort, Jehovah the provider, Jehovah the healer, who brings light out of darkness; life out of death, and good out of evil, that he will comfort, provide, heal, and turn this evil to blessing, this



mourning to gladness, in his infinite pity, according to the multitude of his everlasting mercies and the exceeding riches of his loving-kindness, in Christ Jesus our Lord.

After which the annual sermon on foreign missions was read by Rev. J. P. Ludlow, the same having been prepared by Rev. B. S. MacLafferty. At its close the following resolution was offered and adopted:

*Resolved*, That the thanks of this body be tendered to Brother MacLafferty for the impressive foreign mission sermon, to which we have just listened.

In consequence of this sad disability, Brother MacLafferty found it necessary to resign the pastorate. He was succeeded by Rev. A. B. Banks, D. D., who was installed pastor May 3, 1888. In the summer the well-known evangelist, Rev. George Robert Cairns, held a meeting with the church, which resulted in large additions and substantial strength for the church. The report of 1889 shows twenty-five baptisms, eighty-three received by letter, ten by experience, and three restored, with eleven diminutions, leaving a net gain of one hundred and ten members. The church expenses were \$3,858.86. Paid for home missions, \$83.54; foreign missions, \$193.30; other purposes, \$505. Total, \$4,640.70. Of this amount, \$2,816 was paid for improvements on property. All the subsidiary societies of the church were commended for their activity and helpfulness. In October of this year twenty-seven members were dismissed to organize the Wright Avenue Church. Rev. A. B. Banks, D. D., was the representative of the Puget Sound Association at the May Anniversaries held in Boston. On May 16, 1890, eight members were dismissed to aid in organizing the church at Fernhill. The year seems to be one of activity and prosperity. On May 1, 1891, Brother Banks resigned the pastorate. On reporting to the Association in June the church had two hundred and eighty-five members, and all departments of its work were in a hopeful condition.

The church was supplied by various persons until September, 1891, when Rev. W. F. Harper was installed as pastor. This ceremony began one of the most prosperous pastorates of the church. It was soon found that the capacity of the building must be increased. From September, 1891, to June, 1892, one hundred and thirty-two persons were added to the membership. Plans were laid, and the erection of a commodious house was begun on the old site. The prosperity of the church was even greater in 1893 than in 1892, and the following summary of the progress made was given by a committee of the church:

Tacoma First, W. F. Harper, pastor. We are glad to be able to report that the last associational year has been one of great prosperity.

Under the leadership and direction of our pastor, and by the favor and blessing of God, this church has moved steadily forward during the past year in every department of church work.

As a result of our united efforts and faith in God, we have been able to complete a beautiful house of worship, with all modern conveniences, at a cost with furnishing of \$9,200, all of which has been provided for.

On the first Sunday in January, immediately after the dedication of our church, Brother Brown, the evangelist, began a series of meetings lasting three weeks. He came filled with the spirit of the Master, and his labor among us was owned and blessed in a remarkable manner in the conversion of many souls.

One hundred and forty-one have been added to our membership during the year, sixty-eight of these by baptism.

The home and foreign missionary societies have done efficient work during the year.

The Ladies' Aid Society has rendered great financial aid, having expended during the year \$1,300. The Young People's Baptist Union is in a very flourishing condition, having a membership of eighty. A Junior Society of Christian workers was organized during the year, and now has a membership of thirty. Our Sabbath-school was never in a more prosperous state than now, and the interest exhibited by every one in the work of the Sabbath-school was never more manifest.

The work in connection with our three mission schools is also very encouraging.

The church has raised and expended during the year for all purposes \$15,695.52.

We pray God's richest blessing may rest upon every church of the Association, and that we may always be found faithful and loyal and united in the work of the Master, and that every church in the Association may be a religious center from which shall be constantly flowing the gospel message of salvation until this world shall be won for our Lord and his Christ.

J. W. WATKINS,  
J. M. WALKER,  
GEO. W. FOWLER,  
*Committee.*

Great was the sorrow of the church when Brother Harper was obliged to leave this climate by the state of his family's health, and resigned the pastorate to go to southern California. He was quite as much missed in the Convention of which he was president, being also president of the Mission Board, a member of the Executive Committee, and a member of the Board of the North Pacific University. The loss of such a man to the cause of Christ in any State or community, while not irreparable, leaves, nevertheless, a vacancy hard to fill.

God's favor to this church is clearly shown in its report to the Association in 1894, from which we quote:

Tacoma First. Pastor, Wm. H. Pendleton, D. D. The closing year has been an eventful one with us. Circumstances over which we had no control deprived us of our beloved pastor, Rev. W. F. Harper, and this Association of a most active member and officer. But in the providence of Him who doeth all things well, we now rejoice in a new-found treasure, and are permitted to introduce to you our beloved pastor, Rev. Wm. H. Pendleton, D. D. Since Doctor Pendleton's coming we have experienced another blessed revival, during which sixteen were received by baptism, two by letter, and two by experience. Our prayer meetings are

full of interest, and our Sunday-school in a prosperous condition. The Huntly Chapel Mission School occupies an important field, and is doing excellent work. Wright Avenue Mission is doing good work. The ladies in their aid society and mission societies have been very active and faithful in their work. The B. Y. P. U. has a promising mission among the Japanese of the city, and is also working in the seamen's Bethel work. We pray the richest blessings upon the churches and delegates representing them. Death has removed from our midst Bro. Myron Ward and Sister Minnie G. Lott.

Doctor Pendleton began his pastorate with four hundred and thirty members, well organized and active in all departments of work; but since he resigned, on May 1, 1895, his pastorate was too short to make his personal influence or teaching produce a very marked effect upon so large a membership, though the good will and hearty Godspeed of the church went with him.

He was succeeded by Rev. N. H. Harriman, of Springfield, Mass., sent, as the church believed, in answer to prayer; and the first report given of him by the church is just as hopeful as its report of any of his predecessors. He began his work in 1895 under most favorable circumstances, and seemed to the church as a body an ideal pastor. In all the accessible records there is found no word but of high appreciation and of Christian confidence and love. He was reported as tender, loving, and scriptural in his preaching, and often as spiritually eloquent. His methods, especially those of conducting revival services, instructing inquirers, and guiding converts, were highly commended by leading members and by other pastors. No one could say that he was not a man of deep piety and personal consecration of a high order. The church was congratulated upon obtaining a treasure of such value, a pastor so wise and so competent in his leadership. The church was growing in numbers and developing in the graces of the Spirit. He was thought by many to be a man of the type of Dr. A. J. Gordon. The church loved him as much as any of his predecessors. His first year of service seemed to justify all these expectations and high hopes for the future. Converts were multiplied, and the work in all departments of the church was progressing satisfactorily. If a fall from this high pinnacle of Christian fellowship and Christlike activity should occur, it would test the strength and unity of this grand old First Church of Tacoma beyond human endurance and try the faith of its members until divine help alone could hold them to the faith as it is in Christ Jesus. But come it did, and the old church was swayed to and fro like a giant oak in a storm; but its roots had taken such fast hold on the Rock of Ages that it could not be uprooted. The foundation laid by its first and second pastors, and built upon by the succeeding pastors, was the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and no weapon formed against it by the adversary could prosper. Even the life and preaching of Brother Harriman himself, in the earlier part of his



pastorate, had strengthened the bonds of unity and fidelity in the church.

The historian would shrink from explaining the cause of the calamity that now befell the church and denomination, save for the fact that he is writing history. From our first knowledge of Brother Harriman, we loved him; but at the same time felt sure that he was approaching the danger line in his interpretation of his personal experience. He impressed our minds as being in danger of exaggerating the Scripture doctrine of holiness and his own spiritual attainments in holiness and in power to work the miraculous in Christ's stead. If he could only maintain the unity of Scripture teaching, with such a remarkable experience as had evidently been given him, it seemed that he would become a wonderfully successful minister of the grace of God to lost and perishing men, and that he would upbuild the church of Jesus Christ. On the other hand, if he lost the Scripture balance and elevated the doctrine of holiness out of relation to other Scripture doctrines, and assumed a personal holiness and a personal revelation from the Spirit, he would at length destroy his own usefulness and cause great calamity to his church and loss to the cause of our blessed Master. It was with no spirit of antipathy or criticism that I saw this man of God, in pursuit of his theories, dropping one after another of the fundamental doctrines of the church, and finally discarding the church of Christ altogether, and going off with a small following to organize them into an "ecclesia mission," and start them off on the highway to ruin, as it proved to some. One can have only commiseration for the man who causes such a calamity, and sorrow of heart for the church and the cause of Christ, where such a calamity occurs.

In this case, however, thanks be to God, the church, though shaken, did not fall into the pit the adversary opened. On the contrary, it rose up in the strength of Israel's God; and, in the spirit of forbearance and love, met its enemies and vanquished them. Rev. D. D. Proper, our general missionary at the time, under the date of February 18, 1897, summarizes the statements made and the conditions prevailing, as follows:

First Baptist Church, Tacoma. Finally the separation has come about between Pastor Harriman and the church in Tacoma, by the adoption of a set of ringing resolutions last Monday evening, February 8, 1897.

On January 31, the resolutions affirm, Pastor Harriman tendered his resignation, to take effect as soon as the "church should take action thereon; which resignation was accompanied by a statement which is not a correct statement of the differences between pastor and people, and contains some erroneous and misleading accusations and insinuations against the church." The reasons, as set forth in the resolutions, for accepting the resignation are that "between January 17 and January 24, 1897, Mr. Harriman preached certain doctrines not in accord with those held by the First Baptist Church of Tacoma, and quite different from those heretofore preached by him, and did permit and encourage scenes to be enacted in our church which brought our church and the religion of



Jesus Christ into ridicule and disrepute. On two evenings at least, at public services of the church, he requested such of our members present as would not participate in such scenes to leave the church, which request, although said members did not in any way interfere with the meetings, was finally put in the form of a command. On the evening of January 22, 1897, Mr. Harriman, without good cause, publicly declared that he would not again hold services in our church till the demons were cast out of the members of his congregation. On that and on other occasions he has accused some of our most spiritual members of demoniacal possession. Mr. Harriman has neglected and refused to perform his duties as pastor of this church, and has continuously absented himself from all of its services except on two occasions, when he interrupted the service of the church in order to read statements calculated to sow seeds of discord and dissension among our membership; and has, beginning with January 25, and continuing up to the present time, held daily public meetings in a room within three blocks of the church, thus gathering to himself another body of believers, and by so doing has arrayed himself in opposition to this church and its regular services, including its covenant meetings and the Lord's Supper."

One of the leading members of the church, an honored officer of long standing, voiced its Christlike spirit when he wrote:

During the past few weeks the First Church of Tacoma, Wash., has been quite extensively advertised. While the secular press has, for the most part, stated matters in a fairly correct manner, yet I fancy that an outsider is very apt to have a wrong impression of conditions existing between Mr. Harriman and the church. I do not deem this a proper place to enter into a discussion of differences that existed between pastor and church. It may be stated that, during the month of January, Mr. Harriman, who was then our pastor, preached certain doctrines which were not acceptable to many of the members of the church. The pastor withdrew from the church and declined to conduct further services in it till a certain event should take place. He opened services quite near the church, and subsequently tendered his resignation as pastor, accompanying it with a statement of his position and of his reasons for leaving the church. On February 8 the church met for the purpose of considering the question of the pastorate. The meeting was largely attended; and, after a full and free discussion, it was voted to accept the resignation, and at the same time a resolution was passed stating why the resignation was accepted, which differed widely from the statement made by Brother Harriman. A Pulpit Committee was at once appointed.

Once more we are without a pastor. The circumstances are very sad. As to who is in the wrong, the Lord must judge. The church, as a body, is very firm and united. It is feared that we may lose some of our members. Even from those who were most ready to accept the resignation, are heard kind-hearted expressions concerning Brother Harriman. It is unfair to say that there is any general feeling of bitterness toward our late pastor. Few men have been loved, revered, by any people as he was by our church. Even those who could not fully accept all the teachings of Brother Harriman during the past two years have recognized him as a man of consecrated ability, one who was intensely in earnest, and who was consistently living according to his convictions. Some of his teachings were somewhat new to many of our members, but many of our members found them very dear and helpful.

No one need fear for a moment that our church will fall to pieces. Without any desire to praise, the writer ventures the remark that the First Church of Tacoma has a large number of consecrated, spiritual, and

active Christian workers, who will stand by the church to the last. They are men and women who read and think for themselves, and who do not readily change their views; but yet are not at all bigoted.

Now we want another pastor to lead us, and we want a good one in every sense of the word. Whoever comes will follow able men. Brother Harriman is a man of no ordinary ability—well educated, a deep student of the word, and one who made himself felt among men.

For a time the church was supplied by various brethren, prominent among whom were Rev. E. Randall, Rev. D. C. Ellis, and others, while the church was looking for a pastor. It was thought, at one time, that Rev. E. A. Woods, of Williamsport, Pa., would become pastor; but he did not come. On October 5, 1897, a call was extended to Rev. J. Lewis Smith, D. D., its present pastor (1900), which was accepted; and he began his pastorate in November, 1897. Under his leadership the church was drawn together, all past differences buried, and the church united heartily in its work. The large debt of \$10,000 was about to come due and measures were taken to meet the obligation in part, while the time on the remainder was extended and a plan formed to liquidate the whole indebtedness. When the associational year closed, the church had two hundred and fifty-five members, and an enrolment of two hundred and sixty in the Sunday-school. Doctor Smith's pastorate was still in the zenith of its prosperity in 1900, when this volume closes. He had drawn together and developed one of the strongest churches on the Northwest Coast. In the year the church dismissed one hundred and nine members, and yet had three hundred and seventy-eight remaining. The church became vigorous and influential in the general work of the Convention. It had developed a goodly number of strong laymen who held prominent positions among Convention officials. Its Sunday-school enrolment stood at four hundred and fifty. It had great influence in the work of the Baptist Young People's Union and in the women's work of the Convention, and was prepared to take its place among the foremost to promote and carry forward the work of Christ's kingdom on the North Pacific Coast.

## XXII

### SEATTLE SCANDINAVIAN CHURCH (1883)

The First Scandinavian Church of Seattle was organized in 1883 by members of the First Baptist Church of Seattle belonging to that race. They came into the possession of a good house of worship built in 1882 at a cost of \$2,200, by Rev. O. Okerson, while serving as general missionary of the North Pacific Convention. He left the property, free from debt, in charge of the Seattle First Church for use by his countrymen when needed. The Home Mission Society had paid \$500, and the First Church had taken a liberal interest in erecting the building; and now the pastor, Rev. D. J. Pierce, had

secured \$175 from seven members toward the Swedish pastor's salary; and with this as a nucleus the services of Rev. F. Christopherson were secured as pastor. After serving the church one year, beginning with December, 1883, he resigned, and was succeeded by Rev. N. Hayland, who continued to be pastor until called to Portland in 1885, when he was succeeded by the Rev. Knut Nelson. The Swedes and the Norwegians afterward divided, sold the old property, paid back the gift from the Home Mission Society, and each party erected a new meeting-house. (See accounts of the Seattle Swedish and the Seattle Norwegian-Danish churches.)

## XXIII

## WHATCOM FIRST CHURCH (1883)

This church is located at Whatcom, county-seat of Whatcom County. It was organized with sixty members, July 21, 1883, by Rev. J. Wichser, an itinerant missionary of the Home Mission Board.

Brother Wichser came to Whatcom in May, 1883, and being favorably impressed with the outlook, secured the donation of a slightly lot for church purposes, bought some property for himself, and though told that there was not a Baptist in or near Whatcom, started a subscription for a meeting-house. At that time he asked for \$600 to enclose the building, and expected to ask for \$400 the next year to finish it. In August he had secured \$200, and expected \$100 more; and Rev. D. J. Pierce promised him that the other \$300 would come from some quarter inside of six months. Brother Wichser was encouraged and hunted up a few Baptists, whom he organized into a church. In October the church applied for aid to the Home Mission Society and secured it; in May, 1884, it organized a Sunday-school; and on July 27 the meeting-house was finished and dedicated. Some friends in the East donated an organ to the church. Thus, as the result of the labor of little more than a year on a field entirely unoccupied by Baptists, and with no membership to start with, Brother Wichser had now a church with an encouraging outlook. He was not only holding the fort here but, impatient to enlarge his work, he had outstations at Blaine and Ferndale. He reported progress there, and said that he found good Baptists scattered all through the forests, and hoped to gather them into the churches. He spoke of large Baptist neighborhoods, and of possible candidates for the ministry. His pluck and perseverance were indomitable, and his wise forecast put the denomination under lasting obligations.

In September, 1884, Robert Lennie, from Ontario, Canada, was chosen pastor. He had served the church for only three months when he moved to New Westminster, B. C., and Brother Wichser again took up the work. Though the members were scattered, and he had much discouragement and hard work, yet some bright spots occasionally appear. There was much interest in the Sunday-school, and



sometimes a baptism. The church was presented with a communion set by Mrs. I. S. Kalloch, wife of Rev. I. S. Kalloch. Mrs. Wichser said that the church was generally kind to them, but "one evening the members came and pounded them—with pounds of coffee, tea, and sugar. Some used cans of raspberries, tomatoes, peaches, and cherries, and finally pounded down a new carpet in our sitting-room. They brought sunshine and they left gladness."

In 1887 Brother Wichser removed to Canyonville, Ore. For some months the Whatcom Church was without a pastor, but kept up all its regular services. In May, 1888, Rev. W. G. Jones was chosen pastor, and the church began a new growth. On August 27 Brother Jones writes: "I have preached at nine different places since coming here, and other calls are heard, but cannot be heeded. What we need is help."

In November, 1889, Rev. E. M. Bliss succeeded Brother Jones, who had resigned to take up other work. A period of growth set in, and the church in one year increased from twenty-five to sixty-five members. The Sehome Mission was established in November, 1890, and promised to become the nucleus of a new church. Brother Bliss resigned at the close of his second year of service, and Rev. C. E. Brownlee succeeded him in September, 1891. At this time the church, with its sixty-one members, was in a prosperous condition, and was planning to build a new house of worship. During Brother Brownlee's pastorate, which he resigned in 1894, the church had a substantial growth.

The next Sunday after the annual meeting in 1894, General Missionary Proper went to pastorless New Whatcom, and without any particular authority from the church, made an appeal for subscriptions to build a new meeting-house. In response, pledges of work, material, and money were made to the amount of about \$2,000. A written proposition was secured and accepted to exchange for the old church property a good lot centrally located. This good work was followed up by District Missionary Abbott, and soon a fine meeting-house, the best in the place, and worth about \$5,000, was completed free of debt, with some aid from the Home Mission Society. Meanwhile Brother Abbott was holding revival meetings with the church.

By October, 1895, Rev. M. C. Cole, of Walla Walla, for fifteen years pastor of the First Baptist Church at New Orleans, had accepted the pastorate; he and his family were nicely domiciled in a comfortable house about three hundred feet from the new meeting-house, and they were well pleased with their new field of labor. He had a great helper in his noble wife, and two fine workers in his son and daughter. The building of a commodious and beautiful house of worship in these hard times without debt reflected great credit upon the heroic and consecrated band that composed the church. The lecture room was ready to be used for the Christmas festivities,



though for the first winter the rear portion only of the new building was finished. The church was willing to wait to finish the main audience room until the extra \$500 needed could be secured. Pastor Cole had found a warm place in the hearts of the people, and several were asking the way of life. The prayer meetings of the church and B. Y. P. U. were well attended and the interest good.

Brother Proper writes:

We wish some of the cool and touch-me-not Baptists occasionally met with, and not altogether confined to our city churches, could witness the sociability and hospitality of these New Whatcom people. It might do them good. We needed to keep a notebook of our invitations out, and there were not days enough in the week to accept them all. Wonderful people for Pacific Coast Baptists.

The B. Y. P. U. rally of the young people's societies of Whatcom County, in the church at New Whatcom, in 1896, was a delightful affair. A prayer service was led by Miss Julia Cole. Pastor Cole gave a most cordial address of welcome. Papers were read on the various ways in which the young people might be of service; and the evening was given up to "Echoes from the Convention," by General Missionary Proper, a paper on "Consecration," by Miss Gurney, of Fairhaven, and one on "Enthusiasm in the Master's Service," by Miss Carrie Kalloch.

At this time work on the main audience room of the church was progressing rapidly. Sixteen windows had been put in, different members giving each the price of a window. The floor was laid, the gas-pipes were in, and the building was being wired for electricity. Money for the baptistery had been donated, and under the supervision of the pastor a convenient and beautiful baptistery was completed. An industrial school had been organized. Twelve members had been received since the pastor came in October.

General Missionary W. E. Randall wrote, in 1897:

A few hours spent at New Whatcom became a revelation. Under the guiding hand of Pastor Cole, and the inspiring supervision of Miss Carrie E. Kalloch, superintendent, the "School of Industries" has become a splendid success. The number of children in attendance each Saturday approaches three hundred. The instruction given is too valuable to be estimated in dollars. Connected with the school are many departments, a valuable one being a training school for nurses, with a course of over fifty lectures by persons eminently qualified. The Baptist church is rapidly taking a place in the hearts of the citizens, and must inevitably become the strongest religious and philanthropic institution in the city.

In December, 1897, the School of Industries held its second anniversary. The interest taken in the work was shown by the attendance; every inch of room was occupied, and many had to be turned away. The school had then an enrolment of four hundred and fifty-one, the average attendance for the fall being two hundred and three. There were thirty-two classes at work, some of them for

boys. There were sessions of the school every Wednesday, Thursday, Friday, and Saturday. The teachers had the pleasure of seeing children who formerly came in the most untidy condition become neat and attractive, and their homes changed from disorder to cleanliness and order. The interest shown in the devotional exercises was most encouraging, though the children varied in age from three to eighteen, and all met together for these closing exercises. Here were gathered the children of Jews, Catholics, infidels, Christian Scientists, etc.; and it was to win the soul of every child in the school that those in charge of them labored and prayed.

In this same month the church was made happy on three successive Sundays by seeing the baptistery in use. After a searching sermon by the pastor on the text, "Go forward," a man in the congregation rose and told of his desire to follow the Lord in baptism. The next baptism was that of one of the young people, and the Sunday following it was a man who had been a great infidel, and was very happy in his acceptance of the Lord.

At the happy suggestion of Deacon Morse, the church decided to make a Christmas offering to the Home Mission Society. For more than twelve years the church had been aided by sister churches through the Home Mission Society; and the pastor suggested that the church should give not less than \$100. A prayerful and expectant congregation gathered on the morning of December 27. There were the usual opening exercises; but, instead of the sermon, the church roll was called, each person answering with a text and dropping his envelope into the basket. It was a breathless moment when the money was being counted, and a happy one when the pastor announced the result—over \$102. The church gave over \$76, also, to the Missionary Union and the Women's Baptist Mission Society of the West.

The convert's class was the quietest and perhaps the most helpful to the pastor of any work in the church. In this class Brother Cole gathered the young members of the church every Sunday afternoon for an hour's study of the Bible. They had their well-kept notebooks, and it is safe to say that few old church-members could give so clear a reason for the faith that was in them as could these young people. Justification, the atonement, baptism, the Lord's Supper, church discipline, and many other subjects had a living meaning to them.

In 1898 Pastor Cole resigned, to take effect June 30; and the church felt that a great calamity had befallen it. The good that he had done will never be fully known. Through his efforts a system of monthly reports had been introduced that made the monthly business meeting one of the most interesting and helpful of church services, and a system of finance was adopted that, if properly carried out, would have paid all expenses and left money in the treasury. He had started the industrial school and had been its constant and

wise adviser. In his pastorate there were more conversions than in any like period in the history of the church.

Rev. Frederick A. Agar succeeded Brother Cole, and was installed in the pastorate the first week in November. The fine church building, begun more than three years before, was rapidly completed and painted, and all departments of the church were organized for aggressive work. A hundred additional seats were ordered for the auditorium. Ten persons united with the church by letter or experience. When Brother Agar began his pastorate there were fifty-five members in the church; and in 1900, when he resigned, there were one hundred and twenty-five in spite of the organization of the New Whatcom Immanuel Church by the former pastor, Brother Cole. In 1900 the church reported a year of continued progress. Fifty-eight members had been received in the year, a net gain of forty-one. The pastor had wrought faithfully and successfully. He had resigned, but remained as supply pastor until a successor could be secured.

Brother Agar left the church in September, and Rev. Gilman Parker, of Oregon, came in October, 1900. The church entered the new century with a growing membership, an improved edifice, and self-sustaining.

## XXIV

### CHEHALIS FIRST CHURCH (1883)

It is located at Chehalis, county-seat of Lewis County. Ten constituent members were gathered and organized September 25, 1883, under the leadership of Mrs. May C. Jones, the evangelist. The church was received into the Association the same year, Mrs. Jones acting as pastor. In her pastorate of nearly three years she was very successful. A good house of worship was built and dedicated free of debt; the church increased to fifty-two members, a flourishing Sunday-school was in progress, and a hopeful outlook was reported. After her resignation, a period of discouragement set in. The times were hard, and so many members moved away that in December, 1887, comparatively few were left. In 1888 the church was not represented in the Association. In 1889 Rev. W. P. Squires preached for the church a short time. In 1890 Rev. A. Witham was called to the pastorate. The church took on new life, the membership increased, the outlook was hopeful. In 1891 the church was again pastorless, but it kept up all regular services, and reported to the Association two candidates awaiting baptism, the Sunday-school prosperous, prayer meetings spiritual feasts, new Baptist families coming in, and hopeful conditions for the coming of a pastor.

In 1893 the pastor long awaited came in the person of Rev. E. M. Bliss. A new life opened before the church, which rejoiced greatly in the loving and lovely character of Pastor Bliss. With the aid of Rev. C. C. Marston, the district missionary, special meet-



ings were held, which contributed largely to give the church new inspiration. In 1894 the membership had increased to seventy-one. This year the meeting of the Association was held with the church, helping greatly to give it a higher and more influential standing, both in the city and in the denomination. Pastor Bliss and his faithful flock gave the Association a royal reception and entertainment.

In 1895 Brother Bliss was called to take up new work at Tacoma, and Rev. R. McKillop, of Centralia, for six months preached for the Chehalis Church half the time, serving the Winlock Church the other half. Rev. D. D. Proper was of great service to the church in special meetings. In November, 1897, Rev. E. W. Lloyd was called to the pastorate. As a result of special meetings held in January and February, 1898, twenty-eight members were added to the church. The members took turns in leading the prayer meetings. The Sunday-school, the young people's society, and the ladies' aid society were all performing efficient service.

In 1899 Rev. J. M. Haskell succeeded Brother Lloyd, and remained pastor until the end of the century. The church reported unusual activity, a good spiritual interest, love, unity, and ingathering, as marking the year. The young people were active, the prayer meetings well attended, and all departments of work doing good service. Twenty-five had been received by baptism and nine by letter, giving the church one hundred and twenty members, while the Sunday-school numbered eighty-five. The property was valued at \$4,000. The church entered the twentieth century with bright prospects of doing good work for the Master.

## XXV

### LAKE RIVER (ENON) CHURCH (1884)

It was located about eight miles north of Vancouver, Clarke County, Wash. It was organized with seven members, by Rev. P. H. Harper, April 12, 1884. It was admitted into the Columbia River Association in 1885. In May of that year, at a revival meeting, it had received thirteen new members in one day, thus doubling its membership, and others were coming. In the fall of 1886 the name of the church was changed to "Enon," Brother Harper remaining pastor. When the Vancouver church was organized, in August, 1887, the members of the Enon Church, without any formal action, or taking letters, all went to Vancouver, and being received by that church, the Enon Church ceased to exist.

## XXVI

### MOUNT VERNON CHURCH (1884)

It is located at Mount Vernon, the county-seat of Skagit County. A protracted meeting held here by Revs. B. N. L. Davis and N. B.



Homan resulted in the organization of a Baptist church, with four members, April 27, 1884. It came into the Puget Sound and British Columbia Association, reporting that it had secured two lots. In 1885 there were ten members, but no Sunday-school. In 1886 its prospects were encouraging, and steps were being taken to build. It had dismissed seven members to aid in organizing the church at Avon. In 1887 it had its house enclosed, but had no pastor. Mean-time services had been kept up by Rev. B. N. L. Davis, visiting missionaries, and others. In 1889 Rev. W. P. Squires was called to the pastorate with aid from the Home Mission Society. The house was completed and dedicated in November. A good Sunday-school was carried on, and the church was taking a leading part in the Christian work of the city. Brother Squires resigned on the day of dedication, and Rev. E. Faxon succeeded him. In 1890 the railway passed through the city, encroaching upon the church lot, and the church was compelled to get a new site, which the railway paid for. This site was more valuable than the old one. In 1891 Brother Faxon resigned and was succeeded by Rev. G. Taylor. This year the church sustained a great loss in the death of Rev. B. N. L. Davis, who had been one of its main promoters and supporters, as he was of all the work in Skagit County.

The author first met him at La Conner, where Brother Davis was preaching at the time. He walked nine miles from his home to the service that Sunday morning in long rubber boots, for his walk, much of the way, led across marshes where the water was knee-deep. When I asked him how he could endure it he said: "Oh, I have got used to it. The dear Lord helps me." I often met him in Christian service in after years. He was always the true and helpful man of God. (See sketch.)

In 1892 Rev. W. A. C. Rouse had succeeded to the pastorate, and in 1893 Brother Rouse was succeeded by Rev. William P. Squires. No record appears for these two years, or for 1894. In 1895 the church reported fifty-eight members, ninety-nine enrolled in the Sunday-school, and a young people's society, with Miss Eva Davis as president, but no pastor.

At about this time the Mount Vernon Church became badly involved in debt. Having recalled a former pastor after several years of absence, it applied to the Convention Board for aid in his support, and was refused, but feeling that the pastor chosen was just the man to build up the church, it attempted his full support; and in order to raise the money the church had to mortgage its house of worship to Mrs. B. N. L. Davis for \$700. Owing to the unexpected hard times, the church was unable to raise the mortgage, which had to be foreclosed. The Home Mission Society also had a claim of \$250 against the property, and owing to mismanagement, this claim would have been lost had not Mrs. Davis generously allowed it. The trustees owed enough on another note to make the whole indebted-

ness about \$1,200. On April 3, 1895, a council was convened at Mount Vernon to consider the propriety of recognizing the Davis Memorial Church of Mount Vernon as a regular Baptist church; and it was duly recognized as representing the Baptist denomination more correctly than the former organization.

In 1896 Rev. D. Lamont was pastor, with sixty-eight members. In 1897 the church was well represented in the Association, reporting seventy-nine members and general prosperity.

In 1899 Brother Lamont was succeeded as pastor by Rev. D. W. Thurston; and in 1900 by Rev. S. A. Abbott, under whose leadership the church began to go forward with new courage and hopeful prospects.

## XXVII

### PLEASANT VALLEY CHURCH (1885)

It was located in Clarke County, nine miles north of Vancouver, Wash., and was organized with seven members by Revs. P. H. Harper and J. J. Clark, February 25, 1885. A Sunday-school and prayer meeting were established. It was represented in the organization of the Columbia Association, and reported the year following. Brother Harper preached for the church the year following, after which from removals and neglect it became extinct.

## XXVIII

### TACOMA SCANDINAVIAN CHURCH (1885)

It was located in Tacoma, and was organized April 3, 1885, with six members, three of whom united with the church by baptism.

When Rev. O. Okerson was doing missionary work among the Scandinavians in Washington in 1881, he built a meeting-house in Tacoma, which was held in trust by Rev. O. Okerson, Judge R. S. Greene, and A. Anderson for a future Scandinavian Baptist church. It was a two-story house, costing \$1,200, the upper part for the pastor to live in. It was dedicated on July 16, 1882. The church organized in 1885 had only to move into it.

Knut Nelson was a native of Norway and a member of the Lutheran church; but becoming dissatisfied with some of the Lutheran doctrines and practices he united with the Congregationalists and was ordained by them to the ministry; and, as their missionary, was preaching in this Baptist house in Tacoma until he could secure a Congregationalist house. Meanwhile Rev. Nicholas Hayland, a close Bible student, a thorough Baptist, and a magnetic preacher, had come to the Northwest and took the pastorate of the Scandinavian church at Seattle. Hearing Brother Hayland's denominational statements, Knut Nelson determined to disprove them; but the study of the Bible opened his eyes and, without consulting any one, he gave up his salary of \$700, became a Baptist, and with his wife came to

Rev. B. S. MacLafferty for baptism, and in March, 1885, united with the Tacoma First Baptist Church. This was not all, for his former church (Congregational) appointed a committee to inquire into what constituted baptism, and in consequence one member of the committee, a deacon, became a Baptist and was baptized by Brother Nelson after he had been ordained as a Baptist minister, on April 15, 1885, with Rev. B. S. MacLafferty as moderator of the council.

The result of all this was that Brother Nelson, with the assistance of Brother Hayland, organized a Scandinavian Baptist church on April 3, 1885. It was admitted to the Puget Sound Association in June of the same year, reporting that they had been led by the Holy Spirit to associate with the Baptists in the church covenant, that the pastor and his wife (Brother and Sister Nelson) had been brought to see what was Scripture baptism and were baptized in the First Tacoma Church. For a time Rev. N. Hayland figures as pastor, but after his ordination Rev. Knut Nelson was acting pastor, and next year had the entire pastoral care of the church, which he still retained in 1889. In 1886 the members were blessed with love and unity, and had improved their property at a cost of \$625. In 1887 there were fourteen members, six being added by baptism. The congregations were good and the prayer meetings well attended. In 1888 the membership was scattered, and only two resident members remained in a Scandinavian population of one thousand. Brother Nelson did not give all his time to the church, in 1887 preaching half the time, and in 1889 only the last Sunday in each month; but services were maintained every Sunday, and the membership in 1889 was twenty-five.

In 1890 Rev. F. O. Lonn succeeded Brother Nelson, and in October was followed by Rev. J. A. H. Johnson, and the church was much strengthened. The membership in 1890 was forty-seven; in 1891 it was eighty-seven; and in 1892 it went into the Scandinavian Conference with one hundred and two members and a Sunday-school enrolment of one hundred and eleven. Its total expenses for the year were over \$2,500, and the value of its property was \$7,500. The church was composed of Swedes, Danes, and Norwegians, Pastor Johnson being of the last named. He had labored for five years in and about Minneapolis, and for nearly nine years in Fargo, N. Dak. In Tacoma he began with forty-two members, twelve being non-resident, and in two years the church numbered one hundred and four members, twenty-seven of them received by baptism. By an exchange with the Calvary Church this church had come into possession of a fine property on the corner of Fifth and K Streets worth \$7,500, with a mortgage of \$3,500. The house, with its neat exterior, its finely finished audience room, seated with two hundred and twenty-five comfortable chairs, its vestry seating one hundred and fifty persons, its church parlor and two classrooms, was easily the best Baptist house in Tacoma, and was well located near the K Street



electric and the cable lines. Many of the members were settled near-by. The interesting Bible-school, averaging about ninety in attendance, was superintended by the pastor's wife. There was also a good young people's society, an aid society, and a mission circle; and a mission Bible-school had been organized in a new addition to the city. The Swedes in the congregation felt that they did not fully understand the Norwegian-Danish language, and in January, 1893, the Tacoma Swedish Church was organized with twenty-six members; but though the Scandinavian church lost forty-seven members that year, eighty still remained, and it retained the church property. The church withdrew from the Scandinavian Conference in June, 1893, remaining unassociated until it helped to form the Norwegian-Danish Conference in 1895. In October, 1894, it reported for the year ten baptisms, seven other additions, a loss of fifteen, and eighty-two members, with a Sunday-school enrolment of one hundred and forty. In 1896 there were one hundred and eighteen members, with a Sunday-school of one hundred and sixty-seven. Brother Johnson was still pastor in 1898; but in 1899 Rev. Jacob Larsen was pastor, with a church-membership of eighty-seven and a Sunday-school of eighty-three. Brother Larsen remained beyond the close of the century.

## XXIX

### LA CAMAS CHURCH (1885)

It is located at Camas, Clarke County, Wash., about fifteen miles above Vancouver. It was organized with six members by Rev. J. C. Baker and P. H. Harper, April 18, 1885. The church, with P. H. Harper as pastor, aided in organizing the Columbia River Association in July. Lots were donated for a building, and most of the material was promised. Finally, however, the owner of the lots made conditions for a union building which the church could not accept, and the matter was dropped. Brother Harper closed his work, and for a time the outlook was discouraging. Rev. J. W. Daniels, from British Columbia, was induced to look after the field, but after two months' experience declined to take up the pastorate. Finally, Rev. S. B. Chastain took up the work, and in 1890 the church was reported to be in a healthful condition. Lots were purchased and plans were laid to erect a house of worship at a cost of \$5,000. The membership had trebled in eleven months.

In 1891 Dr. F. N. Brooks was a delegate from the La Camas Church to the Northwest Convention. In 1892 the church was in the Puget Sound Association, reporting twenty-one members without a pastor, and in 1893 the number had declined to seventeen. The faithful few were holding on, though depressed and surrounded with great discouragements. Miss Walton, who had been a faithful member for many years, went to Japan that fall for missionary work under appointment of the Missionary Union. Rev. P. H. Harper had



monthly appointments with the church, and was doing well in caring for the things that remained. In 1894 there were fifteen, and in 1895 sixteen members without a pastor; and the church remained without a pastor and with a stationary or declining membership until it ceased to send any report in 1899 and 1900.

### XXX

#### FERNDALE CHURCH (1885)

The Ferndale Church is located in Whatcom County on the Vooksack River, about five miles above its mouth. It was organized with six members by the Rev. J. Wichser in April, 1885. A prayer meeting and a Sunday-school had been established by a few Baptists in 1884. The church joined the Puget Sound Association in 1885. Preaching was not regular until June, 1887, when Rev. A. B. Banks visited the field, had trustees appointed, secured an acre lot, and raised a subscription of \$250 toward a building. In May, 1888, Rev. W. G. Jones was supplying the church for a short time. The church formed an integral part of the Northwestern Association organized that year. A women's foreign mission circle was kept active, and did much toward holding the church together. In 1889 there was but one sermon preached to the church, but two young women awaited baptism; and in 1890 \$500 was subscribed for a meeting-house. In 1891 the church had secured a pastor, Rev. J. E. Sanders, and its house was nearing completion. In 1892 the church was thankful for its faithful and efficient pastor, and there were seventy-five enrolled in the Sunday-school. In June, 1893, there were twenty-one members in the Ferndale Church, five added that year by baptism, with an average of thirty-eight in the Sunday-school; in December Brother Sanders had charge of the church at Sumas also, and reported a good attendance at both places.

On January 15, 1893, the house of worship was dedicated. The foundations had been laid some fifteen months before, and by donations of labor, material, and some money, the work went slowly forward, and services were begun in the unfinished building in July, 1892. It was twenty-eight by forty-five feet, and the audience room would seat two hundred people. The meeting-house was in the best location in town, and had the largest congregations. The Sunday-school increased in numbers and interest. Three young people were baptized, one of them the pastor's only daughter. The young people organized a B. Y. P. U., and the prospect was hopeful. In 1894 the church had thirty-two members, and in 1895 thirty-seven, with an average attendance of forty-six in the Sunday-school. At the close of the year 1895, Miss Mathilde Malmberg reports: "In Ferndale I found a real patriarch, whose home was a little sanctuary in the wilderness, where he and his family worshiped the Lord. Five young men of the neighborhood, two of them professing infidels, have through this sanctuary

learned to know the Lord; yea, and have followed him in baptism." Brother Sanders was ill and unable to preach in the last quarter of 1895; but in December special meetings were held by Rev. J. M. Haskell, of Winlock, resulting in the spiritual quickening of the members; and in 1896 Brother Haskell became pastor at Ferndale, Sumas, and Custer, to the great encouragement of the churches, and did hard and self-denying work which, however, he resigned in 1897, when Rev. G. C. King became pastor. There were then twenty-seven members in the Ferndale Church, and an average of twenty-two in the Sunday-school. In 1899 Brother King was slowly recovering from a threatened physical breakdown. It was pathetic to witness the investment of the very life fibers in the exposures and toils incident to this difficult field. In 1900 there were twenty members in the church and fifty enrolled in the Sunday-school. The church thanked God, and trusted him to bless the seed sown during the year past by a faithful pastor. Brother King was still preaching at Custer and Sumas, as well as at Ferndale.

## XXXI

## DAKOTA CREEK CHURCH (1885)

It was located in Whatcom County, twenty-three miles from the city of Whatcom, and was organized by Rev. J. Wichser with eleven members, May 2, 1885. Bro. J. W. Kaiger, a licentiate, was chosen pastor, and was ordained August 2, 1885. Revs. B. N. L. Davis and J. Wichser were the advisory council. A Sunday-school was organized, and other lines of church work were taken up. In December a revival occurred, and eleven were baptized. In September three members were dismissed to aid in organizing a Scandinavian church; and in April, 1887, three more were dismissed to help organize a church on Bertrand Prairie, several miles distant. Brother Kaiger was a floating vessel. He had been a Winebrennarian, then a Baptist, and finally became an Adventist and Soulsleeper. Our people thought best to let him keep on floating. The church went into the Northwestern Association as a constituent member. It did not report afterward, and in 1890 its name was erased from the roll, and it became extinct.

## XXXII

## LEWISVILLE CHURCH (1885)

This church was located about eighteen miles east of Vancouver, Clarke County, Wash. It was organized by Revs. J. J. Clarkland, and P. H. Harper, October 3, 1885, with seven members. Brother Clarke had been preaching in the neighborhood for two years, and served as pastor for a year longer. Brother Rowland, a member, remodeled a house at a cost of a hundred dollars, making a snug little chapel for church services. Brother Clarke resigned, and Rev.

P. H. Harper succeeded him. The church was admitted into the Columbia River Association, but finally declined and was stricken from the minutes.

## XXXIII

## AVON CHURCH (1885)

It was located on Skagit River, above Mount Vernon, and was organized in October, 1885, with eight members. It consisted almost exclusively of members converted in a meeting held by Rev. J. N. Brown. It was received into the Association, but was disbanded in 1887.

## XXXIV

## SALKUN CHURCH (1886)

It is located on the Chehalis River, about eighteen miles above Toledo. It was organized with six members by Rev. M. M. Lewis, February 21, 1886, and was admitted into the Puget Sound Association in June of the same year. Brother Lewis preached to the church, and there were occasional baptisms until he left for his studies in the East. After Rev. I. Phillips had supplied the church for a time, Rev. B. H. Phillips, from Virginia, was called to the pastorate. A union Sunday-school was sustained, the membership increased to twenty-one. There are no available data for later years, the last report being by letter, in 1888.

## XXXV

## DUWAMISH CHURCH (1886)

Four miles south of Seattle, on the Duwamish River, were several members who, in 1886, were organized into a mission by Rev. D. J. Pierce, pastor of the Seattle First Church. He preached for them on Sunday afternoons once each month. He baptized several, and afterward organized the Duwamish Church. A Sunday-school was started and maintained for several years. In 1888 a neat house was built, but in subsequent years it was found inadequate for the growing population; the house was given back to Sister Mitchell, who had given the land, and the work closed in 1889.

## XXXVI

## MAURMAN PRAIRIE CHURCH (1886)

This church is located twenty-two miles southwest of Chehalis, and was organized with five members by Rev. M. M. Lewis, May 23, 1886. Brother Lewis remained pastor until April 24, 1887, when Rev. George Hardwick succeeded him. The church was admitted to the Puget Sound Association, and Brother Hardwick continued the



pastorate, reporting to the Association in 1888 increasing spiritual interest. Brother Hardwick was still pastor in 1889, and prospects were reported bright. No further data are available.

## XXXVII

## RANKIN (1886)

Located in Lewis County, about ten miles west of Napavine, on the Northern Pacific Railway, organized with five members by Rev. M. M. Lewis, June 10, 1886. The church came into the Puget Sound and British Columbia Association in June. In November, 1887, it reported as extinct from removals.

## XXXVIII

## WHATCOM. SCANDINAVIAN (1886)

It is located at Whatcom, Whatcom County. It was organized with six members by Rev. Knut Nelson, in July, 1886, but had no pastor for some time. It was visited occasionally by Brother Nelson. It was represented in the Scandinavian Conference. It had a flourishing Sunday-school. Pastor, Rev. August Nelson.

## XXXIX

## LA CENTER. SCANDINAVIAN (1886)

It was located at La Center, Clarke County. It was organized with four members by Rev. N. Hayland, August 15, 1886. It had a good Sunday-school, and was prospering. It had no pastor, but had occasional visits from the Scandinavian pastor at Portland. It was not represented at any Association. This was an important point for labor among Scandinavians, as there was a large settlement of them in this locality. Rev. W. E. N. James visited this section in 1878, and Rev. G. Liljeroth in 1883, and both speak of the field as a very important one, even then.

## XL

## DAKOTA CREEK. SCANDINAVIAN (1886)

It was located in Whatcom County, about ten miles east of Blaine, and was organized with six members by Rev. Knut Nelson, August 21, 1886. It had no regular pastor, but sustained services as often as possible. It came into the Puget Sound Association in 1887. In 1883 the members were exulting in the Spirit and dwelling in unity. They were increasing a little. They had no settled pastor, but Bro. K. Nelson preached for them occasionally. In 1889 the church helped to organize the Northwestern Association, but afterward went into the Scandinavian Conference.



## XLI

## THE HOUGHTON CHURCH (1886)

Was located five miles from Seattle, on the east side of Lake Washington. It was organized with five members by Rev. A. B. Banks, November 18, 1886. Brother Banks supplied the church with preaching for a time. Brother Pierce preached for the church at different intervals from 1889 to 1890, and the membership was doubled in 1889. In 1891 the membership was absorbed in the formation of the Kirkland church.

## XLII

## THE KIRKLAND FIRST CHURCH (1891)

Was organized by the Rev. A. B. Banks. Its membership was composed of the members of the former Houghton Church, with some of the members of the Seattle First Church. In the prosperous year of 1888 a house of worship was begun on a lot donated by the Kirkland Townsite Company, and was completed in 1889, at a cost of \$3,200. Later, the bursting of the "boom" left the church helpless, and the property was deeded to the Hon. R. S. Greene. Afterward, through the efforts of Rev. J. C. Baker, the property was redeeded to the church, Judge Greene remitting the interest of about \$1,000. The Home Mission Society donated \$250 to the church, and loaned it \$300, to be paid back in annual instalments. The church had grown from a mission or outstation of the Seattle First Church, and was first supplied with preaching by Rev. D. J. Pierce and Rev. A. B. Banks; then for several years by Rev. D. T. Richards, M. D., as pastor; again by Rev. D. J. Pierce for a few months in 1899; and by Rev. J. C. Baker in 1900 and 1901, while he was recovering the property for the church. It entered the twentieth century with new courage and life.

## XLIII

## BERTRAND PRAIRIE CHURCH (1887)

It was located in Whatcom County, four miles north of Lynden, and was organized with four members by Bro. T. L. Lewis, a licentiate, in the spring of 1887. Brother Lewis preached for the church about six months when it voted to disband.

## XLIV

## VANCOUVER, WASH., FIRST CHURCH (1887)

It is located at Vancouver, and was organized with thirteen members by Rev. A. B. Banks, general missionary, J. W. Daniels, and P. H. Harper, August 25, 1887. Rev. J. W. Daniels was chosen pastor, in co-operation with the La Camas Church, for one-fourth time, Vancouver paying \$250, La Camas, \$150, and the Home Mission

Society, \$500. In October Brother Daniels resigned, and Rev. P. H. Harper followed, with \$150 from Vancouver, \$100 from La Camas, and \$300 from the society, a part of his time to be given to outside missionary work. A Sunday-school had been organized at the same time with the church, and a Women's Mission Society in March, 1888. The church purchased two building lots, elected trustees, and was incorporated. It joined the Columbia River Association in June, 1889. Rev. James Cairns succeeded Brother Harper as pastor. At this time the church had twelve members, and had paid \$500 for its lots; and that summer it built a meeting-house which, with the lots, cost \$4,000, the whole sum being provided for. This was more money than the entire membership possessed at that time. In March, 1891, a mission was established at Ridgefield or Lake River, seventeen miles away. Under Brother Cairns' leadership the membership increased to one hundred, and the church became self-supporting. Brother Cairns did this great work at threescore and eight years of age. A sickness of six months' duration followed, and much of the time his life was despaired of, but God raised him up to finish this work and to do a still greater.

The church had grown in 1891 to a membership of one hundred, and in 1892, when it was admitted into the Puget Sound Association, it had a hundred and eleven members, eleven of them having been added by baptism. Brother Cairns resigned the pastorate to take up the work in Snohomish, and was succeeded, in 1893, by Rev. W. C. Jenkins. The church was prospering in 1894, though it records the death of two prominent young men. Brother Jenkins was regarded as a competent man to follow Brother Cairns, and was highly esteemed by his brethren in the ministry. The sickness of his wife caused his resignation.

Rev. Charles Carroll succeeded Brother Jenkins in the pastorate in 1895. Brother Carroll believed in pruning (John 15:2). The church had lost largely by removal and "severely pruned," reducing the membership to seventy-four; but the report shows a "putting forth of new growth." He left the pastorate in 1897.

The church had been six months without a pastor, when, in October, 1897, Rev. C. O. Johnson was called. The church had been compelled to move its building at quite an expense. Brother Johnson was still pastor in 1900, when the church reported a year of the divine blessing and all departments active.

## XLV

### TOLEDO BAPTIST CHURCH (1887)

This church is located at Toledo, Wash., at the head of steamboat navigation on the Cowlitz River, in Lewis County, and was organized with three members on April 22, 1887, by Revs. M. M. Lewis and W. E. M. James. There were, at the time, about twenty Baptists in the

neighborhood. The church was admitted into the Puget Sound Association in June of the same year, reporting that there was no other denomination working in the town, and that it had formed plans to build a house of worship.

Brother Lewis was a ministerial student, teaching and preaching at Winlock. His habit was to start out on Friday after closing school, preach at some point in the evening, at another on Saturday, and at other places on Sunday, returning to his school on Monday morning, often traveling twenty miles or more on foot. The country being new, there was very little preaching, and at many places none at all, and the people were glad to welcome him. Wherever he found three or four Baptists he organized a church, as in this case at Toledo. He thought that this was just the thing to do, for then he had something to go back for, and between times he had the members working up an interest in the Baptist church, and he always found that they had succeeded. His plan was certainly helpful, though in some instances the churches, as such, failed.

When the church applied for membership in the Association, some delegates doubted whether it ought to be admitted. Two sisters had united since the organization, making five members, limited to three families. One of these consisted of a poor widow, and the others were in limited circumstances; but, as they said that they did not intend to die, they were admitted. Their record follows. Going home, they started a subscription to build a meeting-house. One brother cut the logs, hauled them to the mill, and had the lumber sawed on shares. The house was enclosed; a glorious revival followed; and collections and cash subscriptions were secured to pay for doors, windows, nails, etc. More lumber was obtained, as before, for floor, ceiling, etc.; and the house was completed without debt, and without asking aid from outside.

The Toledo Church, in 1888, reported no pastor, since Brother Lewis had gone back to Chicago to school; but the church had built a house of worship, twenty-six feet by forty, had ten members, a Sunday-school, and a mission school.

In 1889 Rev. A. A. Witham was pastor, and the church was reported in a prosperous condition. Brother Witham had established two mission stations, one at Cowlitz Prairie, and the other at Ethel. The Sunday-schools were doing good work. In this new country the people were not able to give much money; but they were earnest and prayerful and faithful to the church, and reported sixteen members.

In 1890 the membership had increased to twenty-seven; and Rev. H. C. Fleenor was serving as pastor. His labors were much blessed, and one of the outstations was contemplating organizing and building for itself.

In 1891 Rev. J. M. Haskell was pastor; but the hard times made the work very difficult.



For 1892 there is no record; but, in 1893, we find Rev. M. W. Miller as pastor. The church had lost many of its members to organize other churches, but had been greatly blessed in a series of meetings in which the pastor had been aided by Rev. C. C. Marston. The members fitted up the church and finished paying for it. Brother Miller's pastorate continued in 1894, and he reported all the resident members faithful in attending all the services of the church, which then numbered twenty-five members. When Pastor Miller resigned, Bro. M. E. Edney, a member of the church, was chosen as his successor, and was ordained on September 5, 1895, by a council of which Rev. R. McKillop, of Centralia, was chairman, and G. W. Denny was clerk; Rev. M. W. Miller and Dea. W. P. Miller, of Winlock, were also present. Brother McKillop preached the sermon, Bro. M. W. Miller gave the charge to the church, and Rev. M. E. Edney pronounced the benediction. Brother Edney continued his pastorate for a year or more, but we have no further data.

## XLVI

## LYNDEN CHURCH (1887)

It was located at Lynden, Whatcom County, and was organized in October, 1887, by Rev. S. Hilton. Brother Hilton lived near, and was an earnest preacher and a live Sunday-school worker. The church was received into the Northwestern Association in 1889; but when Brother Hilton became a Universalist, the church dwindled, and it was finally disbanded in 1891.

## XLVII

## TACOMA CENTRAL CHURCH (1887)

It was located on I Street, between Thirteenth and Fourteenth, and was the outgrowth of a difficulty in the First Church, which resulted in the exclusion of some members. They, with some of their friends, under the leadership of Rev. W. H. Stegar, organized the Central Baptist Church of Tacoma, with twenty-one members, on June 10, 1887. Mr. Stegar preached for the church until January, 1888. In April Rev. G. B. Douglass, of Prineville, Ore., was called to the pastorate on a salary of \$1,200 a year. He served the church until November. When he left, the church held a meeting, November 21, 1889, and voted to disband and unite with the First Baptist Church of Tacoma.

## XLVIII

## VASHON CHURCH (1887)

It is located on Vashon Island, and was organized by Rev. A. B. Banks, general missionary, June 5, 1887. A Sunday-school was also



organized. Brother Banks preached for the church occasionally until it came into the Association in June. In 1888 it reported having but one sermon that year; but it had kept up a Sunday-school, and reported one addition to the church. In 1890 some new Baptist families came to Vashon, and Rev. J. Sunderland, general missionary, visited the field several times and gathered them in. In September Rev. S. W. Beaven was called to the pastorate, and served the church for ten years. In 1899 the church had twenty members. In 1900, when we close this history, the pastor had been absent for several months, but upon his return the services were resumed with the attendance better than formerly.

## XLIX

### WINLOCK CHURCH (1886)

It is located on the Northern Pacific Railway, in Lewis County; and was organized with eight members in January, 1886, in the course of a protracted meeting that was held by Bro. M. M. Lewis, a young man preparing for the ministry. He was assisted in the meeting by the evangelist, Sister May Jones. The church was received into the Puget Sound Association in June, 1886, reporting \$465 secured for a meeting-house. In the previous September Brother Lewis had preached the first Baptist sermon in Winlock; and now he was occupying a section of country sixty miles long by from seven to ten miles wide. He had organized two new churches, with others in contemplation, and was preaching to thirteen different stations once each month, and to two of them twice each month. The work of this young man was phenomenal. He was teaching school to earn money to finish his courses of study; and he kept these appointments on foot, setting out after school on Friday, and preaching five or six sermons before returning to his school on Monday morning, after walking twenty to twenty-five miles on the tour. He was ordained January 31, 1886, Revs. A. B. Banks and W. E. M. James acting as the official council.

The field he worked in was destitute of Baptist preaching, and much of it had no preaching at all. In the first three months after his ordination, he had baptized thirteen persons. In January, 1887, Rev. A. B. Banks says of him:

Brother Lewis was still holding meetings on his field with success, and nineteen had been added to his various churches. In March thirty-five professions of faith were reported. In Winlock twelve were baptized, and eight united with the church by letter or experience, and some went to other denominations. Among those baptized was a man seventy-one years old. On March 28, 1887, sixty-eight immigrants arrived at Winlock, most of whom were Baptists; but failing to make arrangements to plant a colony, they separated and settled in different sections. In the fall of 1887 Brother Lewis went east to continue his studies at Morgan Park, near Chicago.

The Home Mission Society gave \$150 to aid in building, and the house was dedicated in January, 1889. Rev. J. M. Haskell was called to the pastorate, and in 1891 Rev. Mark Noble succeeded him. In 1892 the church was without a pastor, but Rev. J. M. Haskell was holding regular services every Sunday. The Sunday-school and the Thursday evening prayer meeting were well attended.

From the summer of 1893 to the summer of 1895 Rev. M. W. Miller was pastor, and the thirty-eight members were increased to sixty-two. The church was able to thank God and take courage, feeling that it had a pastor blessed of God and a consecrated membership, with no church debt. The interest in all the meetings was reported good. Notwithstanding the hard times, a commodious parsonage was constructed, containing seven rooms, besides pantry closets, and bathroom. Two hundred dollars' worth of money and material was collected, and all the labor on the building was donated. No soliciting was done, except on one day, when \$45 was secured, and there were no sociables or suppers to extort money. Brother Miller enjoyed his summer vacation by camping out and preaching the gospel in the mountain regions, and baptized one at Vance.

In the fall of 1895, and again in the fall of 1896, no pastor is reported, but in October, 1897, Rev. J. M. Haskell was again pastor. He was succeeded by Rev. William Brown in 1898, when the membership was seventy-two and the Sunday-school enrolment was sixty. In 1899 there were eighty-four members and sixty-five in the Sunday-school. In 1900 a year of trial was reported, with grace sufficient for every need. Sister Butters, who had been supplying the church, had closed her work in April, much to the regret of the church. In the fall Rev. A. W. Sutton was pastor.

## L

### DOG FISH BAY SCANDINAVIAN CHURCH (1888)

It is located on Dog Fish Bay at Pearson, on Puget Sound, and was organized with eleven members by the Rev. Knut Nelson, April 17, 1888. It came into the Puget Sound Association the same year, but was dismissed in 1890 to aid in forming the Scandinavian Conference. Rev. F. O. Lom was pastor in 1891, and the church was reported prosperous.

## LI

### ORTING CENTRAL CHURCH (1888)

This church was located at Orting, Pierce County. This is a beautiful town of about a thousand people, a few miles from Tacoma, and contains the Soldiers' Home. The church was organized July 24, 1888, with five members, by Rev. G. B. Douglass. Rev. D. W. Leath preached for it about two years, when he resigned, and Rev. William Putnam was chosen pastor.

It entered the Puget Sound Association in 1891, under Pastor William Putnam, reporting a membership of twenty-one and forty-seven enrolled in the Sunday-school. In the meeting of the Puget Sound Association, in 1891, the following resolution, offered by Rev. A. B. Banks, D. D., was adopted:

WHEREAS, The action of the Association in receiving the Orting church may be construed as an indorsement of the doctrines commonly known as Landmarkism, therefore be it

*Resolved*, That the Association does not indorse the changing by the Orting church of Article 14, in the Articles of Faith, edited by Dr. J. Newton Brown, relating to the reception of members.

In 1892 there was no pastor, many of the members were non-resident, and the church was helpless for want of interest and lack of communication with sister churches. A. M. Bryant was clerk of the church.

## LII

### WILLAPA CHURCH (1888)

It was located at Willapa, Pacific County, Wash., and was organized by Revs. J. Wichser and J. T. Huff in the fall of 1888. It was admitted to the Puget Sound Association in 1889, reporting six members. In 1890 Brother Huff was pastor. He was succeeded by Rev. A. Witham in 1891. The members scattered at this time, and it became practically an outstation of Oysterville.

In 1898 Rev. Josiah Crouch was pastor: a sad year. In 1894 Rev. Frank Ireland was pastor. The church reported having lost much on account of a former pastor, but are looking forward to better times. The church reports seven members; this closes our record of this church.

## LIII

### ALMIRA CHURCH (1888)

Under date of 1892 we find the following record:

Almira Baptists have reason to rejoice because of God's goodness. Our church was organized less than two years ago, our growth has been slow but substantial; we have a union Sunday-school largely maintained by Baptists, a Baptist Christian Endeavor Society, also a Ladies' Aid Society. Elder Northrup, from the first has given the church efficient service, although hampered by other duties, will continue to work much as in the past, aiding the new pastor, Rev. D. W. Myers, lately of Pilot Mound, Iowa, and who is expected on the field within a week. A branch has been organized at Hartline, nine miles west. The church will be one of the self-supporting kind. Thus far we have not asked the Board for a cent, and it is hoped we will not need to do so, although a house of worship is being built which will cost from \$1,500 to \$1,800. We are not strong in numbers, but have a devoted spiritual membership who expect great things for God. Much credit is due to Brother Northrup for what has been inaugurated.

C. C. H.

We find no record of the church having become associated.



## LIV

## LYNDEN SWEDISH CHURCH

Organized July 14, 1888, by Rev. G. B. Douglass, with eight members, at Lynden, Whatcom County. The church was received into the Northwest Association in June, 1889. There are no further data.

## LV

## KENT CHURCH (1889)

It is located at Kent, King County. From the first, a portion of the members of the White River Church lived in this vicinity, and some had advised the removal of the meeting-house, which was but three miles away, to Kent. Rev. D. J. Pierce, finding this condition, visited the White River Church, and secured the friendly dismission of four members to organize a church at Kent. Securing four others, Brother Pierce organized the First Baptist Church of Kent, April 14, 1889, with eight members; and the church was admitted into the Northwestern Association in June of that year. Brother Pierce supplied the church once a month. A lot was secured and a house was enclosed by December, 1889, which was rented for six months for a public school. After this it was finished and dedicated June 22, 1890, at a cost of \$1,400. In the early spring Rev. G. N. Annes was chosen pastor. He was well received, the congregations were large, the members increased in numbers and influence, and the Sunday-school had a hundred persons in attendance. In 1891 the church reported itself free of debt, and valued its property at \$2,500. The house had been furnished. The Home Mission Society had aided the building fund by a loan of \$300, and had given generously in support of the pastor. In 1892 the church was visited with a revival blessing. Through the labors of Revs. L. L. Wood and Thomas Baldwin, many were saved and blessed. The membership increased from forty-two to sixty, and fourteen were baptized into the church. Brother Annes remained pastor until the summer of 1892, when he was recovering from a long and painful illness. He was one of our most valuable and most successful missionaries. He preached at Kent on Sunday evening, and at White River in the morning. In October the Kent church was pastorless; but, on December 23, a council met with the church to consider the propriety of setting apart to the ministry Bro. F. F. Whitcomb, the pastor-elect. Four churches were represented by delegates. Rev. M. L. Rugg was elected moderator and Deacon Smith clerk. The examination was thorough and the candidate's statements were very clear. Brother Whitcomb was still pastor in the summer of 1893; but in October the church was again without a pastor; in June, 1894, Rev. William H. Brown was pastor, and in October Rev. J. H. Woodley.



Pastor Woodley remained in charge of the church until the fall of 1900. Twenty-seven conversions were reported at Kent in 1897, in connection with meetings held there by Rev. D. C. Ellis, and fifteen were baptized into the church. Though ten were excluded the same year, the membership increased to seventy-four. In 1900 the membership had declined to fifty-five, and the Sunday-school enrolment was eighty-five.

Pastor Woodley was an earnest, genuine, steady man, a good preacher and an excellent pastor, esteemed by the community and beloved by his people. He had a true helpmate and two boys with preachers' heads on their shoulders. He preached at Kent on alternate Sundays only, thus dividing his time with our church at Black Diamond, about fifteen miles away. In the pastor's absence, the Sunday-school took up a little more time in the morning, and the Baptist Young People's Union a little more in the evening. In 1900 Brother and Sister Woodley were enjoying a well-merited vacation in Ontario, after a long pastorate which had yielded abiding results and yielded an added testimony to the power of consecrated and contented service. He resigned September 30, but remained in Winlock in business, and Pastor P. S. Rogers succeeded him November 1.

## LVI

### SEATTLE SWEDISH BAPTIST CHURCH (1889)

This church is located on Eighth and Bell Streets. At a meeting of the Scandinavian church, held March 28, 1889, it was voted to disband for the purpose of forming two churches. The reasons assigned were: First, the dissimilarity of the languages of the Swedes and Norwegians, making it difficult for them successfully to prosecute the work together; and secondly, the inconvenience of the house of worship and the possibility of an advantageous sale and purchase of other property more desirable. The proceeds of the sale were to be equally divided between the two churches. This having been done, the Swedish Baptist Church of Seattle was organized April 22, 1889, with forty-one members, and came into the Northwestern Association in June. Rev. F. O. Nelson was chosen pastor. A women's society and a Sunday-school were organized, and in June the church had bought a lot and begun building a meeting-house, which was dedicated December 27, 1889. In May, 1890, the church asked dismission from the Northwestern Association to unite with the Swedish Conference. Rev. A. W. Backlund was pastor in 1891, and the church was prospering. Brother Nelson had resigned in April.

Rev. A. W. Backlund had been with the church fourteen months in October, 1892, as pastor, and twenty had been added by baptism and twenty-one in other ways, making a total membership of one hundred and seventeen. The Swedes were mostly working people, constantly changing; but the members were willing to help and doing

nobly financially. There was a Sunday-school of sixty-nine enrolled, with August Lovegren as superintendent, a women's mission circle, and an aid society which raised \$200. In fourteen months a young people's society of forty-two members, a mission school at Fremont, and a mission station at Fremont and Shantytown. The church worshipped in a neat meeting-house, and in the basement was a good prayer-meeting room, where the young people could hold their Sunday evening meeting before preaching service. The young people were supporting a native preacher in Burma. In 1893 there were twelve baptisms and six other additions, but thirty-three left the church, leaving one hundred and two members; but the Sunday-school enrolment increased to eighty. Rev. August Olson was pastor in 1893-1894; but, in 1895, Rev. A. Swartz became pastor. From December, 1894, until the following August, the church was pastorless, when Brother Olson went to Spokane. Pastor Swartz came from Big Springs, S. Dak., the same church from which Rev. A. Johnson came, and was regarded as one of our best Swedish pastors. That church thought it had furnished Washington enough preachers. Brother Swartz served the Seattle church from August, 1895, to 1898, inclusive. In 1895 the church had one hundred and ten members and thirty-five enrolled in the Sunday-school; and, in 1898, one hundred and twenty-five, and sixty-one enrolled in the Sunday-school. The church bought new property and a parsonage. There had been a growing conviction that a larger service for the Master could be rendered if a more central location could be secured. An opportunity was offered to secure a favorably located edifice, a parsonage, and a three-story tenement house, at one-third its former valuation. A substantial payment was made on the purchase price, several hundred dollars was expended in repairs, and on August 21, 1898, the church dedicated its attractive edifice to the Lord. Three thousand seven hundred dollars remained to be contributed, but the members were willing to make the needed sacrifices, and results justified the forward movement, which was a fitting climax to the pastorate of Brother Swartz, and showed the wisdom of pastor and people. Rev. L. W. Linden succeeded Brother Swartz in the pastorate, and in 1900 there were one hundred and forty church-members and seventy-five enrolled in the Sunday-school.

## LVII

## SEATTLE NORWEGIAN-DANISH CHURCH (1889)

It is located on Sixth and Virginia Streets. It was organized April 22, 1889, with forty-six members from the disbanded Scandinavian church of Seattle. The church at once established a Sunday-school and a women's mission society, bought a lot costing \$1,900, and began building a meeting-house. Rev. Knut Nelson was the pastor, and his work was an almost continuous revival. The house

has two stories. It contains six good rooms below, where the pastor lives; and the church meets above. It cost \$4,600, and was dedicated September 28, 1890. In April, 1891, Brother Nelson resigned to go to Spokane. Since he had been very prominent in all the Scandinavian work on the Northwest Coast, this was quite a blow to that cause, especially at Seattle. On December 14, 1891, Bro. Gustav Melby was ordained to the ministry of the church. The council was from eight churches, Rev. D. D. Proper being moderator, and Rev. I. W. Read, clerk. Brother Melby is a very bright young man, and large hopes are entertained for his future. The church came into the Northwestern Association in June, 1889, but was dismissed in 1890 to help organize the Scandinavian Conference.

In 1892 the Seattle Norwegian-Danish Church reported to the Convention twenty members, and as being without a pastor. In 1892 Rev. C. W. Finwall was pastor with thirty-two members, a Sunday-school enrolment of seventy-six, and church property valued at \$6,000. In 1894 Rev. Victor E. Larson was called from Muskegon, Mich., to succeed Brother Finwall. In 1896 Rev. O. L. Hoiien was combining the pastorate of this church with that of the one at Ballard. There were thirty-seven members in the Seattle church, twenty-nine in the Sunday-school, eight in the B. Y. P. U., and thirteen in the mission circle. In 1899 there were thirty-nine church-members, with a Sunday-school of eighty. Pastor Johnson had received two by baptism. In 1900 Rev. E. S. Sundt combined the pastorates at Ballard and Seattle. The Seattle church reported forty-four members, with a Sunday-school enrolment of fifty-five, and property valued at \$5,000.

### LVIII

#### SEATTLE, MARKET STREET CHURCH (1889)

It is located on Main and Market Streets. On the second Sunday in March, 1885, the Market Street Mission was established. Dea. Charles Adams and his devoted wife denied themselves many church privileges to attend its infantile beginnings. There were not more than ten houses in the section where it was located. On April 24, 1889, a church of eight members was organized by Revs. R. Whitaker, W. D. Squires, and D. J. Pierce, and in June it joined the Northwestern Association. A fine lot was secured, and a chapel, thirty by forty feet, was erected at a cost of \$1,700. On November 1 Rev. I. W. Read was called to the pastorate. Meantime the location was growing to be a populous part of the city. A wind-storm seriously injured the chapel, which was repaired and enlarged to twice its former capacity at a cost of \$2,000. The Sunday-school was large and efficiently conducted, two mission Sunday-schools were also reported, and other departments of church life and work were encouraging. At the end of the second year Brother Read resigned to accept the agency of the Baptist University of Seattle, with a salary



of \$2,000 per annum. Beginning with only eight members, the church contributed the first pastoral year \$3,803.64, and the second year, \$2,953.79. One hundred and thirty members had been added in the two years. The benevolence of the church reached over \$2,000. The Sunday-school had grown from forty to two hundred and fifty members, and two mission Sunday-schools were reported. The church subscribed nearly \$2,000 to the Baptist University. From the first its growth was surprising. It is said that in the fall of 1886 Dr. H. L. Morehouse advised abandoning the field. It is also said that the Convention Board repeatedly refused to recommend aid; and that, when it was finally offered, it was not accepted. This church is a notable example of what a few faithful and energetic members, under the leadership of a skilful pastor, can do toward developing self-help. Had it not been for its fire losses, the bursting of the "boom," and the launching of the "paper university," the Market Street Baptist Church would have had a record for prosperity unparalleled in those early times.

Brother Read was recalled to the pastorate after his resignation, and remained with the church until 1894. He was an active, hopeful pastor, with an enthusiastic missionary wife. In the winter of 1893-1894, he was assisted by the evangelist, Rev. H. W. Brown; and the church had a most remarkable increase of fifty-two, in two months, by baptism. This growth was unfortunately followed by adverse criticism of the pastor, which led to his conditional resignation, but this was recalled after he learned of the reports that had been circulated about him. Some thirty members took letters from the church, and many of them united with the First Church; but even after their withdrawal, about two hundred remained in church fellowship.

In June, 1894, Rev. W. T. Fleenor was the pastor, and the membership reported to the Northwestern Association was one hundred and eighty-two. In 1895 Rev. W. T. Fleenor was a delegate from this church to the Association; but no pastor was reported, either to the Association or to the Convention; and the membership was one hundred and eighty-four. In October, 1896, Rev. G. A. Bale was pastor, with a membership of seventy-five; and the Home Mission Society aided in paying his salary.

In June, 1898, Rev. Thomas Baldwin, D. D., became pastor. At that time there were not over forty resident members, although there were over seventy members on the roll; and the church and congregation were at their lowest ebb. For the first month he had from twelve to twenty persons in his morning congregation and held no service in the evening. For two months Brother Baldwin supplied the pulpit without charge, and the collections were applied to pay off \$150 indebtedness on the current expenses. The church agreed not to go into debt for current expenses and to contribute to pastor's salary and to missionary work as the Lord should prosper them;



and by August 1 had been able to put about \$70 worth of improvements upon the house of worship. Congregations and contributions increased slowly but steadily. An evening service was begun in September, and by the end of the year the morning congregations were some seventy, and those of the evening about half that, while the Sunday-school had an attendance of nearly one hundred. There were two deacons and two deaconesses, Robert Long, Theodore Forby, Mrs. T. Kellogg, and Miss Kate Bennett.

In the summer of 1899 Brother Baldwin left the field for Alameda, Cal., and Rev. J. B. Weber, D. D., became pastor, the Home Mission Society assisting in his support. A marked change for the better was reported in June, 1900. There was a growth both in numbers and in spiritual life. Twenty-two members were added in the associational year, eleven by baptism. The services were well attended, and there was an average attendance of one hundred and eighteen in the Sunday-school. All departments of work showed a healthful growth.

## LIX

### SEATTLE, NORTH CHURCH (1889)

This church is located at the corner of Third and Cedar Streets. Early in the growth of the city North Seattle was looked upon as a promising field for a mission and a prospective church. In 1886, under the pastorate of Rev. D. J. Pierce in the First Church, a mission Sunday-school was started in North Seattle, which proved to be nearly as large as the home school. It had for leaders such solid and influential men as Judge R. S. Greene and Robert Knipe; but after a time of marked prosperity, its property and members were given over to other churches.

Early in 1889, however, a Baptist family of strength and vigor moved into that section, that, namely, of Dea. Alonzo Hall, whose name was familiar to all Baptists on the coast at that time and subsequently. He began to agitate the question of a church and Sunday-school. At a meeting in his house, he secured the names of twelve persons who promised to unite in any practicable effort to organize a Baptist church in North Seattle. At a subsequent meeting, held at the residence of Robert Knipe, August 26, 1889, thirty-five members of the First Church took their letters and united in organizing the North Seattle Church, securing Rev. D. J. Pierce to supply their pulpit for six months. He was succeeded in February, 1890, by Rev. Thomas Baldwin. Two lots, centrally located, were purchased for \$12,000, four men paying \$1,000 each; and a house of worship was erected at a cost of \$3,000, which was dedicated March 16, 1890. When the church came into the Northwestern Association in 1890, it reported eighty-one members and a large Sunday-school. The young people, and home and foreign mission circles were organized. The amount contributed that year was \$7,536.52.

In September, 1891, Brother Baldwin resigned, and was succeeded on January 1, 1892, by Rev. M. L. Rugg. In 1892 a debt of \$8,600 was reported, but arrangements for its payment were made that fall. Church parlors were built, costing \$1,400, and the accommodations were greatly increased. In June, 1892, there were one hundred and twenty-seven members in the church, five of them added by baptism, an average attendance at Sunday-school of one hundred and twenty, and a young people's society of eleven members. The church reported that the work since the coming of Brother Rugg had been encouraging; the church debt had been paid, the ladies of the church were doing noble work in paying off small debts, the Sunday-school was in good condition, and with the assistance of their excellent and beloved pastor, there was hope of accomplishing much in the future. In June, 1893, the church had one hundred and fifty-eight members, with nineteen additions by baptism, the Sunday-school an average attendance of one hundred and one, and a young people's society with thirty-one members. In October the church greatly mourned the loss of its pastor, Rev. M. L. Rugg. A strong effort was made by the church to retain him, as most of the members felt that it was a mistake to accept his resignation; but the circumstances were so peculiar as to make them feel that the Lord's hand was in it, and they tried to be submissive to his will. The year and three-quarters that Pastor Rugg was with the church will long be remembered with gratitude and love. At the close of his last sermon, he baptized a man who had come over from the Methodists.

In June, 1894, Rev. C. F. Brownlee was pastor, with one hundred and twenty-six members; but in June, 1895, they were again pastorless. In June and October, 1896, one hundred and forty-four members were reported, and the church was still without a pastor. Meantime the people had been house-cleaning and making the inside of their building so bright and pleasant that it was decided that the outside must be painted so to be as attractive as the inside. On September 1, 1896, the seventh anniversary was celebrated by a social to raise money for this purpose. Church-members received the following invitation:

For seven years our meeting-house  
Has braved all kinds of weather;  
For seven years, within its courts,  
We Baptists met together;  
And now, dear friend, to celebrate  
Our seven years complete,  
Please lay aside your work and cares,  
And with your neighbors meet;  
And bring an offering in your hand  
That we, without restraint,  
May make our dear church stand out fair  
In a brand-new coat of paint.

A fine program was rendered, refreshments were served, and outsiders were charged ten cents admission. Among those present at the social, which was largely attended, were Brethren Proper, Bale, and Cheney. The larger part of the sum needed was raised.

On January 2, 1897, Rev. Louis J. Sawyer, formerly assistant pastor of the Second Baptist Church of Rochester, N. Y., who had been called to the North Seattle Church, arrived in the city, and was met at the train by quite a delegation of brethren. A reception was given him the same evening in the church, at which all the Baptist pastors in the city, as well as neighboring pastors of other denominations, were present and took part. The church was beautifully decorated, the choir rendered special music, and a large audience testified to the general interest. Of the large number present on Sunday morning, each one felt that the pastor had a special message for him or her.

God had wonderfully blessed the church during the eight months that it had been pastorless. Most acceptable supplies had filled the pulpit on Sundays, the deacons had led the midweek prayer meeting, the Sunday-school had been maintained, the members had been working quietly but persistently to strengthen the things that remained, and new members had from time to time been received by letter, three of these receiving the hand of fellowship from Brother Sawyer after his first sermon. In June, 1897, the church had one hundred and seventy-five members, twenty of them received by baptism; the enrolment in the Sunday-school was two hundred and forty-three, the average attendance one hundred and seventy-one, and the two young people's societies had seventy-three members. Frequent baptisms were reported. The church sustained a number of mission stations and schools. In 1899 there were two hundred and eleven members in the church. In 1900 the church welcomed and royally entertained the Association. There were twenty-three added to the church in the year, but the losses left the numerical strength about the same. The Sunday-school enrolment was two hundred and seventy-eight in the three schools.

Thus the North Seattle Church had a marked degree of prosperity under Pastor L. J. Sawyer. He was appointed as a missionary of the Convention, but at the end of the first quarter it was decided to do without the aid altogether. This was very encouraging, not only for the church, but also for the Board, which aided in the support of the preceding pastor for something over a year.

## LX

### WRIGHT AVENUE, TACOMA (1889)

It is located on Wright Avenue, Tacoma. It organized with twenty-seven members October 21, 1889, and with Rev. W. P. Squires as pastor. The First Baptist Church of Tacoma deeded the



lot, and the new church built a meeting-house seating three hundred, which was dedicated June 1, 1890. It came into the Puget Sound Association in 1890. In March, 1891, Brother Squires resigned, and was succeeded by Rev. E. Stillwell. In May a mission was established, and Brother Stillwell says: "Our prayer meetings and Sunday-school are increasing in interest and numbers. The prospects for success are very encouraging, and we have a very decided interest taken by outsiders in our evening services, which is very promising." In October, 1891, Brother Stillwell resigned. This church was finally abandoned. The property was turned over to the Home Mission Society. In October, 1896, Rev. E. M. Bliss was sent to the field. Finding no opening to resuscitate the Wright Avenue Church, he organized a new church (the Immanuel) and had the property transferred to that church, an account of which appears in the history of that church.

## LXI

## DEMING (1889)

The Deming Baptist Church is located at Deming, on the Bellingham Bay and British Columbia Railroad. It was organized with seven members by Rev. J. F. Norris, September 25, 1889. Brother Norris preached for the church about a year when he removed from the county, and the church was nearly broken up. It came into the Northwestern Association in 1890, Rev. E. M. Bliss preaching for it occasionally. No further data are at hand.

## LXII

## LYNDEN SCANDINAVIAN BAPTIST CHURCH (1889)

This church is located near Lynden, Whatcom County. It was organized with seven members by Revs. C. R. Cederberg and J. F. Dorris, November, 1889. No other records are available.

## LXIII

## CALVARY BAPTIST CHURCH OF TACOMA, K STREET (1889)

This church is located on corner of K and Tenth Streets. It was organized with seventeen members by Revs. C. P. Bailey, W. S. Cook, and D. M. Leath, December 1, 1889. Rev. G. B. Douglass was chosen pastor. Brother Douglass moved to Dayton in the summer of 1890. Rev. B. F. Rattray was chosen pastor, and served the church a year. It came into the Mount Pleasant Association in 1890.

The Mount Pleasant Association was east of the Cascade Mountains, and the brethren who organized the church were from the same region. Of the seventeen members whom they got together, some were homeless, others evidently did not know where they were, and probably none of them knew where they were going to land until the leaders tried to land them in the Landmark Convention in eastern Oregon, which they probably hoped to reach through the



Mount Pleasant Association. Not being able to do this or build up a Landmark church in Tacoma, they finally disbanded; and as few of the members were in sympathy with the Landmark movement, most of them joined the First Church, Tacoma.

## LXIV

## BERACHA CHURCH (1889)

This church was organized and kept up by Rev. H. Morgan. It held the "holiness doctrine," and was never represented in any Association on account of its peculiarities. At one time it was the custodian of the Ballard church property, its site for a building being secured and held in trust by Brother Morgan. The Beracha church is now extinct, but the property was turned over to the Ballard church.

## LXV

## CUSTER LITTLE BETHEL CHURCH (1890)

This church is located at Custer, about four miles north of Ferndale, and was organized with five members by Revs. J. F. Norris and E. M. Bliss, in June, 1890. It joined the Northwestern Association in 1891, reporting the members few and the motto, "Faint, yet pursuing." There is no further report from it in the minutes until 1895, when it appears as the Custer church, with sixteen members, under Pastor J. C. Saunders. In June, 1896, Rev. J. M. Haskell was pastor. That year good lots were secured, and most of the lumber donated for a meeting-house. Brother Haskell was also preaching at Ferndale and occasionally at Sumas. He was doing good work, which was highly appreciated on his large field. In 1897 a series of meetings was held at Custer by Brother Haskell and Rev. D. D. Proper, the general missionary. Four were received for baptism, two others said they would unite soon, and other converts were studying the question of baptism. Soon after, Pastor Haskell resigned the work at Ferndale and Custer. In October, 1898, Rev. G. C. King was missionary pastor at Custer, Ferndale, and Sumas. There were twenty-three church-members enrolled at Custer, and eighty in the Sunday-school. In October, 1900, a brother writes from Custer that, after three years of great joy and profit to the church, Pastor King had left them. Brother King's life and work had made him a lasting name throughout all this northwestern part of the State; and many outside of the church, as well as in it, regretted the change. The church reported twenty-six members.

## LXVI

## PORT TOWNSEND CHURCH (1890)

The Port Townsend Church is located at Port Townsend, the port of entry for the Puget Sound district. It was organized

June 2, 1890, by Rev. J. Sunderland, the general missionary, and Revs. I. W. Read, Thomas Baldwin, E. G. Wheeler, and J. A. Benton. It joined the Convention in the fall of the same year, and the Northwestern Association in June of the following year, reporting a good Sunday-school and young people's meeting. Rev. J. H. Scott, a returned missionary from Japan, being called to the pastorate, entered upon it in September, 1890, and began a vigorous effort to organize the work. His wife was an enthusiastic co-laborer, both in the Sunday-school and in the women's mission circles. The church was embarrassed by having no house of worship, but reported to the Association a vigorous Sunday-school, women's home and foreign mission circle, and a young people's society. The pastor was hopeful for the future of the church, after so auspicious a beginning.

Years before, efforts had been made to secure lots and to organize the work. In 1883 the Superintendent of Missions made a strong appeal to the Home Mission Society to put a strong man into the field and hold him there until a self-supporting church was developed. At that time the few members we had in the town were held in high esteem, and had the sympathy of many of the best people, with offers of aid, both in securing a lot and in erecting a building; but we had neither the man nor the means. The waters were troubled, and we had the opportunity, but there was no one to put us in. It was no exceptional case in those early times, but this was a strategic point, and should have been held by the Baptists with a strong hand in the early eighties. A strong man located at that time in this government center would have exerted a strong influence in the Baptist cause, both locally and abroad.

In June, 1892, sixteen members had been added to the church, making a total of forty-five. The services were well attended and the current expenses were met with promptness. The Sunday-school was flourishing under the supervision of the pastor's esteemed wife, Mrs. J. H. Scott, with sixty-five enrolled. There was a young people's society of twenty. The pastor, however, felt called to return to the mission field in Japan. Mission work for the Chinese was carried on at Port Townsend, and the general missionary, Rev. D. D. Proper tells of his visit to the evening school for these people. Fifteen Chinese "boys" were gathered in the pastor's study, sitting on improvised seats of boxes and boards. Miss Ella Miller was the teacher. After the primer lesson, it was a delightful privilege to read a few verses in Mark about Jesus casting out an evil spirit, all reading in concert one word at a time, and to bow with them in prayer. Nearly all of them expressed a desire to have the evil spirit taken out of their hearts, all knelt in prayer, and one voluntarily offered prayer in the Chinese language. On the Chinese New Year Mrs. Scott was presented with a tea set, and other teachers aiding in the work received a china cup and saucer. Several of the Chinese attended Sunday-school and preaching service.

In June, 1893, Rev. G. N. Annes was pastor, but in October the church was pastorless, and in 1894 there was no report of the church in the minutes of either Association or Convention. General Missionary Proper made two visits to the field that year, however, looking after the Baptist cause, which had been in a state of "suspended animation" for more than a year. Covenant meetings were resumed, and committees appointed to look for a place for holding services, and also to secure a lot for a meeting-house. The church had some \$300 saved from former efforts for this purpose. A good lot could now be secured for \$500, which two or three years before would have cost \$2,000, and a meeting-house could be had for \$200 or \$250. Loyal and excellent Baptist people still remained.

In June, 1895, accordingly, we find Rev. F. O. Lamoreux at Port Townsend as pastor, with thirty-one members and a Sunday-school enrolment of forty-one. In October Rev. D. C. Ellis was pastor, and was encouraged with the outlook. The choicest site in town for a meeting-house had been purchased and entirely paid for. An appropriation was secured from the church edifice fund, and a canvass was made for money to build a meeting-house. Pastor Ellis wrote on February 19, 1896, that the house was nearly enclosed. In June, 1896, we find thirty members reported without a pastor, a Sunday-school enrolment of thirty, and a young people's society of ten. In October, 1896, 1897, and 1898, there was no pastor; and the membership remained the same.

In June, 1899, Theodore Maynard was pastor, and was being blessed in his new pastorate. Five were added to the church by baptism, making thirty-five members; and there was an average attendance of forty-five in the Sunday-school. New hope and activity had come to the loyal members of the church. After Brother Maynard's retirement, the church, without delay, called Rev. F. H. Webster, of California, formerly of Shelton, Wash., to the pastorate, jointly with the church at Quilcene. He writes at the close of the year:

Our church here was organized eleven years ago, Brother Scott, who had just returned from Japan, being the first pastor. The church has never had any large gatherings, but has been blessed with a few faithful families, who have always helped to hold the church together. Five years ago they built, without debt, a neat church home, under the leadership of Brother Ellis, now of Fremont. At present the outlook is more hopeful than for some months. . . We held a week of special meetings, and later, Brother Randall, our general missionary, was with us five days, giving valuable assistance. Five were baptized recently. Our Sunday-school is in excellent condition, and is having the largest average attendance in its history, seldom falling below fifty. Bro. S. V. Stuart is the efficient superintendent, and he is assisted by a corps of consecrated teachers.

Brother Webster was still pastor in October, 1900. In the previous year the church had lost several families by removal, show-



ing a net loss of five members; but the church entered the twentieth century well organized, harmonious, and out of debt.

Of the boyhood of the first pastor of the Port Townsend Church, Rev. J. H. Scott, at the home of his parents in Michigan, the author has a very pleasant memory. He was often entertained in that home when he came into the neighborhood, where he had an outstation. The boy was converted there, and I shall never forget the scene at his baptism. It took place in a beautiful neighboring stream in a most lovely spot just below a bridge, where the stream widened out into a placid pool. Just as the congregation was engaged in the introductory service, big drops of rain began falling from a passing cloud, each drop making little rings of ripples upon the still water. I said: "I don't think this means that the Lord wants me to sprinkle the candidates." Then, suddenly, there came a heavy clap of thunder, the clouds divided, the rain ceased, the sun threw its lovely rays upon the scene; the water, now quiet again, was like a mirror reflecting every object surrounding it. A broad smile was visible in the congregation, as I turned quickly and said: "You see that the Lord does not approve of sprinkling. We shall now proceed with the baptism." In later years I was often reminded of this scene; and I recall especially one occasion when at the close of protracted meetings I heard a Methodist minister give notice: "We are to baptize on next Sunday. If any of you want to be sprinkled, I will sprinkle you; if any wish to be poured, I will pour you; and if any of you want to be baptized, I will immerse you."

## LXVII

### ISSAQUAH BAPTIST CHURCH

Earlier the town was called Gillman. Several efforts had been made to organize a Baptist church in this mining town. A Baptist Sunday-school had been started at one time and furnished with supplies from the American Baptist Publication Society. It was merged into a union school and afterward into a Methodist school. There was quite a Mormon element in the town of the "gospelite" element who reject polygamy. The Methodists had a small chapel with a class of four members. The Roman Catholics a small following, with meetings once each month. This was the status of this mining town when the Baptist church was organized on May 2, 1890, with about a dozen members. It came into the Northwestern Association in June of the same year, reporting fourteen members, with Bro. Wm. Brown, from Kent, supplying them, having moved his family to the place. The church had fitted up a room of good size for use, and was holding regular services.

A council for recognition and ordination was called on June 3, 1896, which consisted of only five members, on account of delayed trains. Two of these were ministers, namely, Revs. D. D. Proper and



D. T. Richards. The council recognized the church and also ordained Bro. Wm. Brown to the work of the gospel ministry. Brother Brown worked the field successfully for a time, but conditions incident to a mining town in strikes, removals, etc., caused the church to become scattered, and Brother Brown removed to another field. In 1900 there was no pastor and no service. An effort had been made to secure a lot for church building, but could not be obtained from the company owning the town site, except to build a union church. A good Baptist family, E. M. Sylvester, a banker, with a half dozen others, were in Issaquah, with ten others at Pine Lake, five miles away, who in December had organized a Baptist Sunday-school and started a prayer meeting. Not a brilliant opening upon entering the twentieth century, and yet a nucleus for future work.

### LXVIII

#### TACOMA, FERN HILL CHURCH (1890)

This church was organized with twenty-one members, eighteen of them heads of families, May 16, 1890, by Rev. George D. Downey, who was chosen for pastor. It joined the Puget Sound Association the same year, reporting the church duly recognized by a council on June 8, and the field an important one. In 1891 there were fourteen members, with a Sunday-school enrolment of ninety, and no pastor. In June, 1892, Rev. G. A. Bale was pastor, with twenty-six members and an interesting Sunday-school of fifty pupils. The church was thankful for help received from those outside to aid in building a house of worship, which would soon be completed. The building was thirty feet by forty-three, with an addition in the rear fourteen feet by twenty-four, for the baptistery and robing rooms. Folding doors partitioned off a classroom in the front, ten feet by twenty-one; and there was a neat tower in one corner. The following account of Brother Bale's labors may be interesting:

About July 4, 1891, a young man, a student of Des Moines College, Iowa, stepped off the train at Tacoma, and less than two hours after received an invitation to preach to the people at Fern Hill on the following Sunday. He accepted this invitation, and the result was that he was unanimously called by the church to serve as pastor for one year in connection with the Fifteenth and I Street Mission in Tacoma. Last July, 1892, he was called to serve us three months longer, or until school opened. On September 18 he closed his labors with us, and the following letter, ordered by the church, will give some idea of the cordial relations that have existed between the pastor and his people, and of what has been accomplished under his ministry here:

*"To whom it may concern:* This is to certify that the bearer, Rev. Geo. A. Bale, has this day closed his labors as pastor of this church to continue his studies and further fit himself for the ministry of the gospel. We desire to express our gratitude to the great Head of the church for sending Brother Bale to us. We have found him to be a man of God, filled with the Holy Spirit, and thoroughly furnished unto every good

word and work, a fearless expounder of the word of truth, a faithful and loving pastor, an enthusiastic and progressive leader. Under his leadership and the blessing of God, in the last fifteen months the church has nearly doubled its membership, and we have been enabled to erect a beautiful house of worship, on which Brother Bale expended nearly forty days of hard manual labor, and which we are nearly ready to dedicate, free of debt, to the service of God."

The church presented Brother Bale with a set of "Clark's Notes on the Gospels," and the mission gave him a farewell reception and a purse containing over \$25. He went to study at the University of Chicago.

Bro. J. H. Woodley succeeded him as pastor at Fern Hill. A council was called to meet at Fern Hill on January 31, 1893, to examine, and if advisable, ordain to the ministry Bros. J. H. Woodley and M. W. Miller, the one being pastor at Fern Hill and the other pastor-elect at Winlock and Toledo. Rev. George D. Downey was elected moderator, and Rev. W. S. Cook, clerk. After a thorough and satisfactory examination, the ordination was proceeded with. Rev. George D. Downey offered the ordaining prayer, and Rev. W. F. Harper gave the charge to the candidates. Not long after this four persons were received into the Fern Hill church, and God was blessing it richly. Though there was much opposition from infidels, both men and women, there were large congregations completely filling the house. Rev. J. H. Woodley enjoyed the confidence of the people, and was building wisely for the truth.

The membership in June, 1895, was thirty-one, with an enrolment of sixty in the Sunday-school; but no pastor was reported. In October Rev. E. M. Bliss was pastor at Fern Hill and the Tacoma missions. In October, 1897, there were thirty-three church-members, and an attendance of twenty in the Sunday-school. In June, 1898, there were seventeen church-members and thirty in the Sunday-school. Regular services and Sunday-school had been maintained by Pastor Bliss during the year, with a slight increase in attendance over that of the year before. In October, 1899, there were fourteen members, with no pastor, and thirty in the Sunday-school; and in 1900 there was no report from the church either in the Association or the Convention.

## LXIX

### BALLARD CHURCH (1890)

The Ballard Church is located at Ballard, a suburb of Seattle, and was organized with eleven members by Rev. D. J. Pierce, D. D., and Rev. E. G. Wheeler, of chapel car Emmanuel, in May, 1890. In August, 1889, Rev. Henry Morgan, pastor of the Beracha Baptist Church, secured a lot in Ballard to be held in trust by this church, with a view to erecting a church building in Ballard within nine months, to cost not less than \$2,500. In February, 1890, the Baptist Social Union of Seattle appointed a committee, consisting of Brethren

Pierce, Morgan, and Hamlet, with power to act in securing the lot and erecting the building, which was undertaken and completed in ninety days. The Social Union paid \$800, the Ballard people \$800, and the Home Mission Society gave \$500 and loaned \$500, making the total cost, \$2,600. A friendly suit at law was necessary to secure the title. The church joyfully entered its new home, and Rev. L. L. Wood supplied the pulpit for several months. The church joined the Northwestern Association in 1890, and reported, in 1891, eighteen members and a Sunday-school with seventy-five pupils. In June, 1892, the church rejoiced in the past labors of Rev. L. L. Wood, but regretted that he had been obliged to give up the work. Rev. W. H. Black, of Fremont, was preaching to the Ballard church that summer on Sunday evenings, and slowly gathering a good congregation. While several Baptist families had moved away, others had come to Ballard. In June, 1893, Rev. C. A. Salyer was pastor at Ballard and Fremont. A church-membership of forty-five was reported at Ballard, with a Sunday-school of seventy. In June, 1894, Brother Salyer was pastor, giving his whole time to Ballard; and there were sixty-nine members, with a Sunday-school enrolment of ninety. In June, 1895, Rev. J. Cashman was pastor, with a membership of seventy-six, fourteen being added in the year by baptism. Brother Cashman preached to the church for the first time on the last Sunday in September, 1894; and after that two able sermons each Sunday, faithful, earnest, and spiritual. He stood at his post in spite of hard times and neglect of duty on the part of his church-members, rightly dividing the word of truth, and proving himself a genial, kindly friend.

In October, 1895, Bro. N. W. Fletcher was pastor at Ballard and Fremont. On April 1, 1896, a council met at Ballard for the purpose of examining Pastor Fletcher with a view to his ordination. After an examination, the ordination was proceeded with, Rev. C. F. Brownlee being moderator, and W. O. Hardin, clerk of the council. Rev. S. A. Abbott preached the sermon, Brother Brownlee gave the ordaining prayer and the charge to the church, Rev. O. L. Hoiem gave the charge to the pastor, and Rev. A. Sandell the hand of fellowship. At a council of the churches of the Northwestern Association, however, held in the Tabernacle Church of Seattle, on June 8, 1897, for the purpose of determining the ministerial standing of Rev. N. W. Fletcher, of Ballard, and of considering matters connected with the Ballard Church, it was unanimously voted that Brother Fletcher is disqualified from acting as pastor in this denomination, and that those members only of the First Baptist Church of Ballard, who hold to the commonly received faith of the denomination, should be recognized as constituting that church. This action was taken with much regret at its necessity and with love for Brother Fletcher. It was hoped that he may be led to see the truth as taught in Scripture and illumined by the Holy Spirit. The peculiar teachings of Brother



Fletcher were promulgated in a pamphlet entitled "How the Devil Came to Church," and he was upheld by his church in spreading them. He withdrew from the Baptist denomination in 1897, and established what he called the "First Christian Church of Ballard."

In October, 1898, the Ballard First Baptist Church was reported as having ten members, without a pastor. In June, 1899, forty-eight members are reported, and in October of that year thirty members, and as pastorless. In June, 1900, the church was weak but hopeful. It had paid \$113 toward its mortgage that year. The church was sustaining its services, Dea. Eli T. Hamblet acting as pastor. It reported twenty-three members, with a Sunday-school enrolment of twenty-one. He remained pastor that year, and the membership increased to twenty-six.

### LXX

#### FAIRHAVEN CHURCH (1890)

This church is located at Fairhaven, on Bellingham Bay, in Whatcom County, and was organized by Revs. J. Sunderland, E. M. Bliss, J. E. Nares, J. Wichser, and V. G. Collins, May 11, 1890, with seventeen members. It came into the Northwestern Association the same year. Two years previous the place had been a forest. Now it had a population of three thousand, a railway, waterworks, an electric plant, a ten-thousand-dollar school building, large brick blocks, one of which cost \$100,000, and other improvements to correspond. Rev. N. G. Collins, of Dodge City, Kan., supplied the church until November 1, when Rev. D. J. Pierce, D. D., accepted the pastorate. Two lots were donated for a church building, and by March 1, 1891, a parsonage costing \$500 had been built on the rear of the lots, and a like sum had been expended on a house of worship. Owing to the unprecedented financial pressure, a halt had to be called in the church building and other improvements; but the membership of the church had increased to forty-seven, and the population of the town to seven thousand. The church had a young people's society, a women's mission society, a "Busy Bee" society, and all were doing well. In June, 1892, the church reported itself as pastorless, with thirty members, and eighty-four enrolled in the Sunday-school. Progress was being made in paying off the debt, and the interest was keeping up. The Ridgeway branch of the church was bidding fair soon to outstrip the mother church in the number of members, and baptisms were reported. In June, 1893, Rev. T. S. Crandall was pastor of twenty-seven members at Fairhaven, with forty-eight in the Sunday-school. In June, 1894, there were forty-one members, and the church was without a pastor. In June, 1895, there were twenty-two members, and the church still pastorless. In October, 1896, the membership was fifteen, and the church without a pastor, and no Sunday-school was reported. In 1897 to 1900 there is no mention of the church, either in the Association or in the Convention. On July 17,



1900, James Edmunds, the Sunday-school missionary, arrived at Fairhaven for the purpose of reviving Baptist interests there. On July 19, Rev. A. H. Hause, the Publication Society's hustling colporter-missionary for Washington, arrived and began a systematic house-to-house visitation in quest of Baptists. Eleven members of the church organized in boom days, ten years before, were found, and thirty others who professed themselves of that faith. After many meetings had been held and regular church services inaugurated in the unused Congregational meeting-house, discouragement of the deep-blue type gave way to hope, and hope to strong faith supplemented by considerable sight that a forward movement might successfully be made. A Sunday-school was started, and pledges were secured which amounted, with the aid promised by the Home Mission Society, to between eight and nine hundred dollars toward supporting a pastor. The Congregational meeting-house was offered to the church at a nominal rental; and on Sunday, August 12, 1900, a call was extended to Rev. F. A. Agar, the retiring pastor at New Whatcom.

## LXXI

## BLAINE CHURCH (1890)

This church is located at Blaine, in the extreme northwestern corner of the Washington mainland, adjoining British Columbia. It was organized by Rev. A. B. Banks, general missionary, and by Rev. E. G. Wheeler, of chapel car Emmanuel fame, with eleven members, April 27, 1890. In June Rev. A. A. Watson was chosen pastor. A town of two thousand people had grown up within a year. Two valuable lots had been donated to the church, and the building was begun at once. Within a year a house was dedicated costing \$4,200. The depression in financial affairs, the resignation of the pastor, and the failure of pledges, left the church in December, 1891, with property valued at \$5,400 and a debt of \$2,800, \$800 of which was due to the Home Mission Society. The church had eleven resident and twenty non-resident members, and Rev. J. E. Sanders was preaching on alternate Sundays, the house being rented on the other Sundays to the Presbyterians. The church was admitted into the Northwestern Association in 1890. In 1892 there were thirty-seven members, and the church was pastorless; prospects were discouraging, but they were not without hope. In June, 1893, there was no delegate and no report to the Association; and in October the membership is given as ten. From June, 1894, to October, 1897, inclusive there is no report from the church in the minutes of either the Association or the Convention, except that its membership is given as four in the Convention minutes of 1895. In that year the meeting-house, on which the Home Mission Society had mortgages to cover its gift and loan, had been for two or three years under the control of a man who had a second mortgage, and it was leased to the Episcopalians. Foreclosure

proceedings were instituted to restore it to the Baptists. The town had declined as well as the church. The few faithful members remaining held prayer meetings every Thursday, at which some persons had been converted. This little band did not forget to make contributions to missions. The lots and house of worship were securely their own, and the debt was diminished to some \$1,200. In May, 1897, the general missionary, Rev. D. D. Proper, writes:

The Baptist church in this place has become extinct as an organization, having had no regular public services for nearly five years. Notwithstanding the discouragements, three or four sisters have sustained prayer meetings in their homes; and have been patiently waiting, hoping, and praying for the time to come when the Baptists might be able to take up the church work again. The Home Mission Society foreclosed its mortgage, and now owns the property. Last Sunday the writer preached in the church, morning and evening, to fair-sized congregations. There are a few Baptists ready to go on with the work. Rev. J. H. Girdwood, of Chelsea, Mich., having recently come to the coast, has gone to Blaine to hold some special meetings. . . The town of Blaine is now about the liveliest business place for the number of its inhabitants (1,500), to be found on the Sound. The Alaska Packing Association is enlarging its cannery to be the largest in the world, and several others will be in operation this year.

In October, 1898, Rev. S. A. Abbott was pastor, with thirty-two members. In June, 1899, no pastor was reported and ten members, with a Sunday-school of forty-five. In June, 1900, the church reported no pastor and no additions that year, but kept up a Sunday-school and a Sunday morning prayer service, in the hope of better things in the new century.

## LXXII

### HOQUIAM CHURCH (1890)

It is located at Hoquiam, Gray's Harbor, and was organized in April, 1890, by W. H. Shearman, then a licentiate, with eleven members. In May of the same year Brother Shearman was ordained by a council, of which Rev. G. J. Burchett, pastor at Seattle, was moderator, and C. B. Livermore, of Seattle, was clerk. Brother Shearman was educated at Hamilton and Louisville, was apparently an excellent young man, and the outlook for the church was full of promise. Two lots were donated for a building, and a church was partially erected at a cost of about \$3,000. The depression in business that followed left both the town and the church stranded for the time-being. Before the year closed Brother Shearman moved to Aberdeen, a new town, four miles distant. The population left Hoquiam, with nearly all the members of the church, and nothing but a heavy debt and a church without assets remained. Through mismanagement the meeting-house was lost, and the church became extinct.

On August 4, 1893, a new organization was effected by Rev.

F. K. Van Tassel, with five members. Before the Puget Sound Association met, seven were added by baptism and four by letter. Brother Van Tassel preached each Sunday afternoon, and conducted a prayer meeting weekly. The former meeting-house was in the hands of the Northwestern Lumber Company.

August 18, 1894, Rev. C. D. Spencer was called as pastor. On November 29 six were baptized; others united by letter, so that in June, 1895, the church had twenty-eight members. Rev. S. A. Abbott assisted the pastor in meetings and in finishing the baptistery. Rev. D. D. Proper, the general missionary, was with Pastor Spencer on October 28. An effort was being made to redeem the house of worship. Although the Northwestern Lumber Company estimated that it had \$2,200 invested in the building, some \$700 of which was cash paid on debts in order to foreclose, it agreed to let the church have the building for \$750, if paid at one time. One hundred dollars was raised on the field, and the rest was obtained in gift and loan from the Home Mission Society. An organ was bought and paid for, and improvements were made at a cost of \$100. There was a Sunday-school and a mission circle, to which every lady in the church belonged. The church became noted for its grit and devotion, and Brother Spencer and his family were highly esteemed. In 1896, while the Aberdeen church was without a pastor, our aged Brother Spencer and his wife supplied that church every Sunday, morning and evening, he preaching there one Lord's Day, and she giving a Bible talk the next, besides continuing gospel meetings at Hoquiam for some weeks, every evening. One sister at Hoquiam, who had long been hindered from baptism, obeyed her Lord's command to the joy of her heart. In October, 1897, Brother Spencer was still pastor. There were thirty-one members, forty enrolled in the Sunday-school, thirty in the Baptist Young People's Union, and seventeen in the mission circle.

In June, 1898, Rev. J. W. Neyman became pastor, after the church had been pastorless a part of the year. Brother Spencer and his family were greatly missed. The Sunday-school and young people's union were reorganized, and were planning aggressive work. Thirty-eight members were reported, twenty-five of them resident at Hoquiam.

In 1899 and 1900 Rev. L. W. Ross was pastor at Hoquiam, and the church was strengthened and encouraged. There were large audiences, a larger Sunday-school, and a cleansed and repaired house. Brother Ross had preaching appointments at New London and at Gray's Harbor City, as well as at Hoquiam. Brother Ross writes, in November, 1900, that the church has the finest-looking meeting-house in the city. It was newly painted, and he had worked with the painter building the scaffold and helping to put the paint on. The parsonage had been improved until it was quite comfortable. Several dead weights had been dropped from the church roll, and several members



had removed, hence only forty-four members were reported. The Sunday-school enrolment was seventy-three.

## LXXIII

## SOUTH BEND CHURCH (1890)

The location of this church is at South Bend, Pacific County, Wash., and it was organized with four members by Rev. A. Witham, July 15, 1890. The church at once took up the matter of building. Four lots were donated, and a house erected and dedicated July 15, 1891. Its cost was \$1,700, of which the Ladies' Aid Society furnished \$400, the Home Mission Society \$500, \$700 was raised by subscription, and the remainder assumed by the trustees. The church joined the Puget Sound Association in 1891, reporting a prayer meeting, a Sunday-school, and a ladies' aid society, all in a flourishing condition. Brother Witham served as pastor until December, 1891, when he resigned and moved to Hillsboro, Ore.

In the summer of 1892 there was no pastor, but a house of worship was dedicated July 5, and at the same time a Sunday-school and Baptist Young People's Union were organized. In October, 1892, Rev. Josiah Crouch was pastor of the South Bend Church jointly with the one at Oysterville. He remained pastor in the summer of 1893, but in the fall the church was reported pastorless. In June, 1894, Rev. Frank Ireland was pastor. The church had made very little progress, but was hopeful for the future. In October, 1894, there were nineteen members and no pastor. In June, 1895, there was no report, and in October the membership had declined to ten. In the summer of 1896 there was no report, and fifteen members, with no pastor, in the fall. There was no report in 1897 or in June, 1898, but in October, 1898 and 1899, Rev. Robert Yeatman was pastor, with fifteen members.

In 1900 the church is reported reorganized after several years of inactivity, with eleven members; since increased to fourteen, under Rev. Ralph L. Knapp as pastor. He also preached twice a month at Willapa. A Sunday-school organized in April was increasing in interest and attendance.

## LXXIV

## BELLINGHAM OR NEW WHATCOM SWEDISH CHURCH (1890)

This church was organized on June 10, 1890, at Sehome, a suburb of Whatcom, by Augustus Sandell, a licentiate, with ten members. A lot was secured, and \$400 was pledged for a building. A council was called, which recognized the church on August 5, 1890, and adjourned to meet on August 25, 1890, to ordain Brother Sandell. Rev. E. M. Bliss was moderator and Rev. J. F. Norris, clerk. After a satisfactory examination, Brother Sandell was set apart to the work of the ministry. The church united with the Scandinavian Confer-



ence. Brother Sandell resigned in the summer of 1891, leaving the church with a house completed and nearly paid for. When he came to Whatcom in April, 1890, he found but one Swedish Baptist; by June he had found ten; and since then seventeen others have united with the church. He raised most of the money for the church building outside of the members, since the Americans esteemed him highly.

He was succeeded by Rev. A. Johnson, who writes in February, 1894:

It is now two years and three months since I began work here and at the Delta Church. Thanks to the noble Home Mission Society, which gave us \$300 and \$150 as a loan, and to the most heroic labors of the people, we have built a house. The net gain in membership has been but nine, making thirty-three members at present. Lately we have had a few conversions, and on Christmas Eve I baptized two young men, and received three to membership. The little church at Delta has grown from fourteen to twenty-three. I have been going to that place but once a month, but on New Year's Day we arranged that I should go to each place on alternate Sundays. Brethren were appointed at each place to conduct meetings in my absence, and a Sunday-school has been organized. We have several members at Ferndale and an outstation there, and brethren there have begun to hold regular Sunday services.

From 1893 the Scandinavian Conference ceased to exist, and the New Whatcom Church, in common with the other Swedish churches, formed the Swedish Conference. In 1895 the church had thirty-eight members, seven being added by baptism, while the Sunday-school enrolment was thirty-five. That year Brother Johnson preached three Sundays in the month at Whatcom, and the third Sunday of each month at Delta. He also preached once a month on a weekday at West Ferndale, eleven miles away, where lived thirteen of his members. There was a good Sunday-school at Whatcom, with Dea. P. Hokanson as superintendent. The two other deacons were A. F. Bjurman and J. O. Lovegren. The pastor's wife was the leader of the mission band. The young people were too few and too widely scattered for effective organization. Pastor Johnson was the bishop for all the Swedes in Whatcom County, who really needed a traveling missionary. True heroism was manifested there by pastor and people.

In 1897 the membership of the Whatcom Swedish Church was twenty-seven, and the Sunday-school enrolment forty-eight. In 1898 Rev. C. J. Granquist was pastor at New Whatcom and Delta, with a membership of twenty-three and a Sunday-school enrolment of forty. In 1900 Rev. C. H. Carlson was pastor of New Whatcom alone, while Brother Granquist remained at Delta and West Ferndale, the latter having grown as large as the mother church.

## LXXV

### MONTESANO CHURCH (1890)

It is located at Montesano, Chehalis County, and was organized by Revs. J. Sunderland and W. P. Smallwood, August 2, 1890, with

eight members. Rev. C. L. Brownlee was called to the pastorate. The church united with the Puget Sound Association in 1891, reporting that an effort was being made to build under favorable conditions. In the fall of this year Brother Brownlee resigned, and there was no farther report from the church.

## LXXVI

## PORT ANGELES CHURCH (1890)

It is located at Port Angeles, on the Strait of Fuca, in the northwest corner of the State. It was organized by Rev. M. T. Lamb, September 14, 1890, with fourteen members. A Sunday-school was also organized, with sixty-five present. Aid to the amount of \$500 was obtained from the Home Mission Society to assist in the support of the pastor. Work on a house of worship was taken up at once; and at the end of eleven weeks from the organization of the church the building was dedicated. Although all the members were in limited circumstances, they made a record for church building.

Early in the spring of 1891 Brother Lamb resigned, and the church was without a pastor until September, when Rev. M. U. Squire, of California, was called to the pastorate. He remained pastor until 1894. The forces of the church had rallied in 1892; spiritual growth was evident; four had been baptized and seven received by letter, making thirty-two members in all. In 1893 thirteen were received, eight by baptism and five by letter; and the interest was good.

In 1894-1895 the church was pastorless; but in 1896 Rev. F. O. Lamoreux was pastor, and in 1897 and 1898 Rev. W. A. Gunton. In 1898 eleven were baptized and six received by letter; and there was then a membership of forty, with sixty-nine in the Sunday-school. Pastor Gunton was a native of Ontario, Canada, a graduate of Woodstock College and McMaster University. His first pastorate was in Barrie, Ontario, where his immediate predecessor, Rev. R. W. Trotter, now of Victoria, B. C., says Brother Gunton did most excellent work. The church and community at Port Angeles were much attached to this young pastor and his wife, the daughter of Rev. J. Ross, of Aberdeen. When Pastor Gunton came to Port Angeles, he found only thirteen names on the church roll, and left it with three times as many, mostly added by baptism. In 1899-1900 the church was pastorless again.

Hitherto the church had passed through ten years of almost continuous struggle, due to the fluctuation of population more than to any other cause probably. Considering it an important field, the mission Board sent to it some of its best missionaries, and used its best efforts to build up the church. In 1895, while the church was without a pastor, the general missionary, Rev. D. D. Proper, visited

the church twice, and reorganized it out of new material, only four of the old members being left. It was recognized by a council July 3, 1895, as the Olivet Church of Port Angeles, organized December 13, 1894. The members who sustained it with heroic efforts will doubtless reap their reward in due season.

## LXXVII

## CASTLE ROCK CHURCH (1890)

This church is located at Castle Rock, in Cowlitz County, and was organized with nine members by Revs. J. Sunderland and S. B. Chastain, December 6, 1890. These brethren supplied the church until Rev. Mark Noble was chosen pastor in the spring of 1891. In June it reported its healthy and prosperous condition to the Puget Sound Association, and was received as a member of that body. No further data are obtainable up to 1900, when this history closes.

## LXXVIII

## ELMA CHURCH (1890). (SEE NO. VI)

It is located at Elma, in Chehalis County, and was organized with twelve members by Rev. W. B. Smallwood in December, 1890. Soon after the organization, meetings were held by Revs. C. L. Brownlee and W. H. Shearman, which resulted in a general awakening and reclaiming of backsliders, and in three conversions. The church built a house of worship in 1891.

This is probably a resuscitation of the Elma Church, which was organized by Rev. R. Weston, with twenty-four members, in June, 1870, and became a constituent member of the Puget Sound Association at Olympia in 1871. The new church remained unassociated. In 1891 G. A. Robinson, of Sharon, was clerk; there were ten members, and the value of the church property was \$1,000. In 1893 there were seven members. In 1894 and after there was no report.

## LXXIX

## STANWOOD SWEDISH CHURCH (1890)

It is located at or near Stanwood, and is reported in the proceedings of the Swedish Conference with Rev. Erick Sjolander as pastor, but further data are unknown to the author.

## LXXX

## NEW HOPE CHURCH (1890). (SEE NO. XVIII)

It is located in Clarke County, and was organized early in 1890. It was received into the Columbia River Association May 29, 1890, reporting fifteen members, with Rev. S. B. Chastain as pastor. In



December of the same year it was reported to have been consolidated with the Mountain View and Mount Zion churches under the name of the New Hope Baptist Church. After this action, Brother Chastain held meetings which resulted in several conversions.

## LXXXI

## ROLLING BAY CHURCH (1891)

This is a Norwegian-Danish church, located at Hartline, Franklin County, Wash. It was organized in March, 1891, and was received into the Scandinavian Conference the same year, reporting seventeen members. In 1892 thirteen members were reported without a pastor, and the membership remains about the same, slowly declining, until in 1900 there are seven without a pastor. In 1893 the church was listed among the unassociated; but in 1895 it assisted in forming the new Norwegian-Danish Conference. In 1898 and 1899 Rev. O. L. Høien was reported as pastor. A Sunday-school was maintained from 1897 to 1900 with an enrolment varying from twenty-eight to sixteen.

## LXXXII

## PEARSON SWEDISH CHURCH (1891)

This church was located at Pearson, Kitsap County, and was organized some time in 1890 or 1891, the date not being available.

It first appears in the list of delegates to the Northwest Convention in August, 1891. In 1893 it assisted in organizing the Swedish Conference, and reported twenty-five members, with Rev. F. O. Lonn as pastor. In October, 1895, Rev. A. O. Lundquist was pastor, and the membership had increased to thirty-two, with four baptisms. In 1900 Rev. A. Johnson was pastor; and there were forty members, with a Sunday-school enrolment of the same number. As there was no other church service in the place, Pastor Johnson preached each Sunday morning in English, thus giving the gospel to many who would not otherwise receive it. Large and interested audiences showed their appreciation of this service. The work among the Swedish people was also in a hopeful condition.

## LXXXIII

## TACOMA OLIVET CHURCH. COLORED (1891)

It was located at Tacoma, on Tenth Street, near Yakima Avenue. It was organized February 5, 1891, with sixteen members, by a council from the Baptist churches of Tacoma, Rev. W. P. Squires being moderator, and E. K. Christie, clerk. This council was called at the request of Rev. A. W. Green (colored), who became the first pastor of the Olivet Church. Rev. A. B. Banks, D. D., pastor of the Tacoma First Church, and Rev. A. Johnson, of the Swedish church,



were members of the council. Members of the First Church and others who were present were invited to sit with the council. A list of sixteen names was presented of colored persons who had adopted the New Hampshire Confession of Faith, and these persons were by vote of the council declared to be entitled to constitute a Baptist church. This church elected C. Metcalf as deacon, Joseph Mims as clerk, Levi Copeland as treasurer, and Rev. A. W. Green as pastor. The church decided to adopt the name of the Olivet Baptist Church of Tacoma. Brother Green entered upon his work with enthusiasm and hopefulness. Members of the council said of him that he was a natural preacher of no mean power.

The church was organized anew in August, 1892, by Rev. W. F. Harper and Rev. S. Bates, of St. Louis, Mo. Brother Bates was chosen pastor, remaining for five months, when he returned to the East, and was followed by Rev. Thomas Smith, of Illinois, who was still pastor in 1895. The church purchased a comfortable house of worship from the Episcopalians (High Church) for the paltry sum of \$100. Preaching services and the Bible-school were held on Sundays, and a prayer meeting on Wednesday evenings.

When the church first appears in the Convention minutes in 1896, Rev. R. W. Jennison was pastor, with twelve members and a church property valued at \$400. These statistics are recorded in the table of the Puget Sound Association. Pastor Jennison remained with the church in 1897 and in 1898, when the membership had declined to ten. In 1899 no pastor was given, the membership was nine, the Sunday-school enrolment was twenty-seven, and the property was valued at \$500. In 1900 there was no record of the church.

#### LXXXIV

##### BLACK DIAMOND CHURCH (1891)

The location of this church is at Black Diamond, King County, and it was organized with nineteen members by Rev. J. Sunderland, February 8, 1891. Two or three years before the place had been visited by Revs. D. J. Pierce and E. G. Wheeler, who found twenty Baptists; but for some reason the work was not taken up. Meanwhile, a Congregational minister had come in and organized a union church; but the Baptist element could not affiliate with such an organization; and finally a Baptist church was organized. Brother Sunderland, finding that Rev. H. P. Hughes, the Congregational minister, had become a Baptist, baptized him, and received him into the Baptist church. A council was called, and Brother Hughes was ordained as pastor on November 17, 1891, Rev. D. D. Proper acting as moderator and Rev. W. P. Squires as clerk. Black Diamond is a mining town, whose people are mostly Welsh; and Brother Hughes preached to them, both in Welsh and in English. A union meeting-house had been built, in which the services of the two churches were

alternately held; the Baptist people built a parsonage, and for a time the church was prosperous.

The church was received into the Northwestern Association in 1891, reporting the outlook hopeful. In 1892 Brother Hughes was still preaching for the church, and the membership had increased to thirty-one. The Sunday-school was of necessity a union school, as all worshiped in the union church building. The school was flourishing, had an enrolment of one hundred and two, and the Baptists were doing their full share in sustaining it.

In 1893 the church had no pastor, and in 1894 and 1895 it made no report. In 1896 Rev. W. H. Woodley was pastor, and seems to have continued pastor until 1900. This church is hampered by a land company controlling the town, and by a union church in which the Congregationalists appear to be favored by the company.

#### LXXXV

##### HOPEWELL OR ETHEL CHURCH (1891)

This church was located at Ethel Post-office, seven miles above Toledo, in Lewis County. It was organized in April, 1891, with thirteen members, by Rev. J. Philips, who became its pastor for the ensuing year. It came into the Puget Sound Association in 1894, when M. W. Miller was pastor, with a membership of seventeen, though there had been twenty-nine the year previous. The Sunday-school enrolment in 1894 was forty. In October, 1895, the Convention statistics give the Hopewell church still seventeen members; but after that there is no further record of the church to the end of the century.

#### LXXXVI

##### OLYMPIA TEMPLE CHURCH (1891)

The Olympia Temple Church is located on Ninth Street, between Main and Washington Streets, and was organized in 1891 by Rev. J. C. Douglass, with eighteen members dismissed from the First Church for that purpose. Early in its work it reported a Sunday-school of eighty members, a mission school of fifty, a meeting-house erected at a cost of \$2,000, a mission chapel valued at \$600, a Ladies' Aid Society, a Band of Willing Helpers, and the largest Young People's Society in the Puget Sound Association. It also reported a fund set apart for disposal by the deacons to aid needy ministers and their families. The church also contributed to the Ministers' Fund of the Association, and reported itself heartily in accord with the support of home and foreign missions and other denominational interests. Rev. J. C. Douglass was the pastor. In August, 1891, the Northwest Convention adopted the report that the Temple Baptist Church of Olympia be reorganized as a co-operating church, with visiting delegates; and in June, 1892, it was received into the Puget

Sound Association as a regularly constituted Baptist church, reporting a year of labor and great blessings. It had built a house of worship in the central part of the city, and dedicated it March 6, 1892. This, with the mission chapel on the west side, gave the church two very good houses of worship. In October, 1892, Rev. W. H. Shearman was pastor, with seventy-two members, forty of them added by baptism, and a Sunday-school enrolment of one hundred and seventy-one. In June, 1893, Brother Shearman was still pastor, and the church reported that the Christian character of the members, who were mostly young, had been strengthened and developed, and that the faithful instructions of the pastor out of the Scriptures had been greatly blessed to this end. In October there were seventy-two members without a pastor. In June, 1894, the Olympia First and the Olympia Temple churches were one church, incorporated as the Olympia Central Baptist Church. On May 3, 1894, the entire membership of the Temple Church, sixty-three in number, united by letter with the First Church; the new Central Church was incorporated and the property duly deeded over to it. In a blessed series of meetings, conducted by Rev. C. C. Marston, who later became pastor, the church was greatly revived, and seventeen were added by baptism and six by letter. The work in all departments was prospering.

## LXXXVII

## FRANKLIN CHURCH. COLORED (1891)

It is located at Franklin, three miles above Black Diamond. It was organized by the Rev. Mr. Thomas, June 7, 1891. In December of the same year the church reported having forty members. The church licensed a Brother Bates. Franklin is a coal-mining town, and these colored people were brought there to work in the mines. As there were many Baptists among them, a Baptist church was organized.

In 1894 the Franklin church was reported in the tables of the Northwestern Convention as having fourteen members under Rev. C. M. Williams as pastor, with a Sunday-school enrolment of thirty. In 1895 and 1896 Rev. E. M. Matthews was reported as pastor, with about a dozen members and a Sunday-school enrolment of thirty-nine. In 1897 fifteen members were reported, with a Sunday-school enrolment of twenty, and an average attendance of sixteen. We find no further report of the church.

## LXXXVIII

## DELTA SWEDISH CHURCH (1891)

This church appears in the Convention minutes for 1892 with fourteen members, Rev. Andrew Johnson being pastor there and at New Whatcom, where he resided. In 1893 the pastor reports a



good work at Delta, some having been received there by baptism. In 1894 the little church at Delta had grown from fourteen to twenty-four members, and there was a Sunday-school enrolment of twenty. Hitherto, Pastor Johnson had been preaching there but one Sunday each month; but with the new year of 1894 he began giving the Delta church every other Sunday. In 1895 the deacons of the Delta church were J. G. Johnson and O. Engman. The members were earnest and devoted, but the times were hard, many being out of employment. In 1897 there were twenty-three members, with a Sunday-school enrolment of thirty. From 1898 to 1900 inclusive, Rev. C. J. Granquist was pastor at Delta, New Whatcom, and West Ferndale. In 1898 there were twenty-two members, with a Sunday-school of thirty-five; and, in 1900, there were twenty-nine members and a Sunday-school enrolment of forty-eight.

## LXXXIX

## ABERDEEN CHURCH (1891)

It is located on Gray's Harbor, Chehalis County, Wash. It was organized June 14, 1891, by Rev. D. D. Proper, general missionary, and Rev. W. H. Shearman, acting pastor, with ten members. A Sunday-school of sixty pupils was organized. In the fall of the same year a revival meeting was held, in which the pastor was assisted by Revs. Thomas Baldwin and A. A. Witham. Quite a number of conversions were reported with hopeful conditions; but soon the bottom fell out of the "boom," and the church was left stranded for the time being.

When the church came into the Puget Sound Association in 1892, Rev. W. H. Shearman was the missionary pastor. In the year there had been six added to the church by baptism, thirty-eight other additions, and eleven diminutions, making the membership thirty-three.

In 1893 Rev. F. K. Van Tassel became missionary pastor. Revival meetings were conducted by Rev. O. B. Reed, of Los Angeles, Cal., for three weeks from July 17, 1893. Twelve were converted the first week, several times twelve the second week. The Baptist meeting-house was close to the business center, and had seating capacity for two hundred and fifty, and was convenient for evangelistic services. It had been the school building, but the town Board voted that the Baptist church should have free use of it for a year. In 1894 there were fifty-four members, and the church was prospering in every way, though times were hard financially. The young people gave entertainments to raise funds, and a class of little girls in the Sunday-school, called "Willing Workers," surprised Pastor Van Tassel by presenting him with a chair for the pulpit, paid for out of their earnings. In 1895 there were sixty-seven members, owning a pulpit, an organ, and some chairs, but no

house, and still using, free of rent, the old schoolhouse in the heart of the town. In the two years that Brother Van Tassel had been pastor, he had received thirty-six members, twenty-six of them by baptism, besides nine baptized at Hoquiam. He had over thirty years of experience in pastoral and evangelistic work. He was a most genial and sympathetic friend, pretty jovial for a preacher, well versed in human nature as well as in Scripture, with a keen sense of justice, a love of righteousness, and an abhorrence of shams. He was highly esteemed in the community; and when he spoke of leaving the field, several outsiders pledged their financial support, if that was needed to retain him.

In 1896 the church was for a time without a pastor, and the preaching was supplied by various brethren. Rev. S. A. Abbott was feeding the hungry church on the milk and meat of the word in January, and the church was disappointed at not being able to keep him, but tried to follow his advice to keep up all the church services. Brothers Christie and Griswold came from the Tacoma First Church with license to preach, and faithfully held up Christ. In October, 1896 and 1897, Rev. R. Ross was pastor, but both membership and Sunday-school enrolment dwindled. Still there were forty-eight members, forty-five in the Sunday-school, twenty in the Young People's Union, and nine in the mission circle.

In the fall of 1898 Rev. J. W. Neyman was called to minister to Aberdeen and Hoquiam as their missionary pastor; and in 1899 Rev. W. H. Gibson was pastor at Aberdeen and Rev. L. W. Ross pastor at Hoquiam. Conversions and accessions to the membership were reported at Aberdeen; a house of worship was built and dedicated to the Lord, free of debt, on April 30, at a cost of \$1,223.54, of which the Home Mission Society gave \$300. The membership increased to sixty-nine and the Sunday-school enrolment to one hundred and two, and large audiences were reported at all services, the average attendance at preaching being one hundred and thirty, and at prayer meeting seventy-four. Pastor Gibson's leadership was both practical and inspiring. The united and devoted church was far exceeding its highest expectations. The future was promising, for both church and pastor had the confidence and good will of the community. It was a joy to witness the decisions made there to lead the Christian life. This year the church welcomed the Puget Sound Association. The year was full of blessing, and all branches of the work were carried on aggressively.

## XC

### SECOND CENTRALIA BAPTIST CHURCH (1891)

Located in Centralia, Chehalis County. Organized early in 1891. Bro. Geo. Washington (colored) is the chief patron of the church. He has built for it a fine meeting-house costing about \$2,500. It was dedicated August 16, 1891, Rev. A. B. Banks preaching the

sermon. Brother Washington is also a strong friend of Grace Seminary. In October Rev. E. B. Sullivan was pastor, with good congregations, and prospects encouraging. Unassociated.

## XCI

## SUMAS BAPTIST CHURCH (1891)

Located on the line between Washington and British Columbia on the Washington and British Columbia Railroad. Organized with eleven members by Rev. D. D. Proper, September 13, 1891. The church has not come into any Association.

## XCII

## THE LYMAN CHURCH

In the minutes of the Northwestern Convention a church of eight members is reported at Lyman, and in the *Pacific Baptist* it is stated that Rev. P. H. Harper had organized a church of eight members about three miles from La Center, but excepting these items little or nothing is known respecting this body.

## XCIII

## NAPAVINE CHURCH (1892)

This body is located at Napavine, a small town on the Northern Pacific Railway, between Chehalis and Winlock, in Lewis County. It was organized with seven members January 6, 1892, with Rev. W. Blanchard as pastor, and was recognized April 28, 1892, at which time it had enrolled twenty-five members. When received into the Puget Sound Association in June, 1892, it reported a house of worship twenty-five feet by forty-four, erected and paid for. This church grew out of the work of Rev. E. G. Wheeler and wife, in the chapel car Evangel. In 1895 Rev. E. M. Bliss was preaching to this church twice a month. In October, 1896, Rev. Isaiah Phillips was pastor. There were twenty-three church-members, and the Sunday-school enrolled forty-one. In 1897 the church was without a pastor, and in 1898-1900 there were no reports or statistics.

## XCIV

## SNOHOMISH CHURCH (1892)

It was located on the Snohomish River, about forty miles from Seattle, in Snohomish County. It was organized by Rev. D. J. Pierce, D. D., and Rev. E. G. Wheeler, of the chapel car Evangel, April 7, 1892, with twenty-nine members, and came into the Northwestern Association the same year, in June, with thirty-six members.



Brother Pierce was the first pastor, and was succeeded in 1893 by Rev. J. Cairns, under whom there were, in 1894, sixty-one members. Pastor Cairns writes in September: "I had the privilege of burying with Christ in baptism, here in Snohomish, four happy converts last Thursday, August 31. The youngest was fifteen and the oldest sixty-seven, and another between fifty and sixty. They all believed, obeyed, and rejoiced."

In 1895 we find that the church had eighty-six members, though fifteen were non-resident. Five were awaiting baptism. Brother Cairns had been laboring prosperously for twenty-eight months on this field. He came to this field, which was acknowledged to be one of the hardest fields in the State, in his seventieth year, after a severe illness of several months. The town had twenty-six saloons for its three thousand people, and the church had but few members; but he soon built up a spiritual body. Many of the members were young men. The people of the town became a churchgoing people, and the number of saloons dropped to eleven. The church was well organized for work, and was truly alive. There was a good Sunday-school, a Baptist Young People's Union of forty members, a Junior Young People's Union, a woman's mission society, an aid society, two cottage prayer meetings conducted by the young people, and a mission Sunday-school, which was also under their direction. Although the church was meeting in a hall, and sadly needed a house of worship, it had contributed \$38 to foreign missions and \$40 to home missions in one quarter. The same year a grant of \$400 from the Home Mission Society enabled the church to purchase, free of all indebtedness, property worth \$5,000, which answered both for a parsonage and a meeting-house.

In 1899 Brother Cairns was succeeded in the pastorate by Rev. P. G. Rogers, who resigned in October, 1900, and was followed by Pastor C. M. Cline, the membership standing at sixty.

## XCV

### FREMONT CHURCH (1892)

This church was located at Fremont, King County, and was organized with twenty-six members by Rev. E. G. Wheeler, of the chapel car Evangel, March 20, 1892. It was represented the same year in the Northwest Convention, and in June, 1893, came into the Northwestern Association, with Rev. W. H. Black pastor. He reports, March 26, 1892:

The work here is very encouraging; we have the church thoroughly organized; we have received five persons for baptism since the organization of the church; three of these were immersed in the baptistery of the First Baptist Church of Seattle at the close of services last Sunday evening; they were a very valuable addition; we expect others to unite with us soon. The church has rented a store building in Fremont and

fitted it up nicely for the services. We have a Baptist Sunday-school and prayer meetings, and are fully equipped for aggressive work. The Fremont Church has a bright future. The writer preaches for the church every Sunday morning at eleven o'clock.

Brother Black resigned the pastorate the same year, and a council was called on March 31, 1893, by the Fremont church, for the examination and ordination of Bro. C. A. Salyer, pastor-elect. Rev. D. D. Proper, the general missionary, was moderator of the council, and Rev. F. F. Whitcomb, of Kent, was clerk. After a most careful examination the brother was approved for ordination. He was ordained at the hour of evening service, Brother Proper preaching the sermon, while the prayer of ordination and the charge to the candidate were by Rev. G. J. Burchett.

Pastor Salyer resigned about January 1, 1894, and for a time Bro. W. R. Burrel, of the so-called Baptist university, supplied the pulpit Sunday morning and evening. Being a good speaker, a lover of the truth, and a hard and earnest worker, he won a warm place in the hearts of the members of the church. About March 1 the church decided to change its location nearer to the business part of town, and moved about April 1.

Rev. George W. Burnham, of Dodgeville, N. Y., formerly a pastor in Seattle, was called to begin work May 13, 1894. He was to come without a stated salary, trusting to the collections. About this time Brother Burrel was ordained to work among the French Catholics in southern Canada.

In October, 1895, Rev. N. W. Fletcher was pastor, and also in 1896. Bro. Theodore Maynard was pastor in October, 1898. For a time the church met in the Presbyterian house and afterward in a store.

In 1899, when Rev. J. Cairns became pastor, there were twenty-eight members in the Fremont church, with very little of this world's goods; but with faith and prayer and trust in God, the work of building a house of worship was undertaken and completed at a cost of over \$3,200, which was all provided; and \$500 more was invested in furniture. The house is forty-four by sixty-six feet, and has a good baptistery, dressing-rooms, etc. It was dedicated March 24, 1901, with a masterly sermon by Rev. William E. Randall, the general missionary, from Ps. 72: 16, and one by Rev. L. S. Bowerman, pastor of the Seattle First Church, in the evening. In cash and pledges, \$500 was raised that day; and the last of the debt had been provided for when the pastor offered the dedicatory prayer. The Home Mission Society gave \$250, and the Baptist churches of Seattle, Everett, and other places gave substantial aid.

The building of this house of worship was one of the most strenuous efforts of that most remarkable church builder, Rev. J. Cairns. More than once he was face to face with failure, as some thought and said. Where others saw failure, Brother Cairns, with

his faith unshaken, saw success. For some reason he found it very difficult to obtain aid from the church edifice fund; but his personal appeals and his high standing with the Home Mission Society finally brought the needed help. It was only the unyielding efforts of this man of God, who refused to recognize defeat, that brought to a successful issue this enterprise, to the glory of God and the joy of the churches.

## XCVI

### EVERETT FIRST CHURCH (1892)

The First Baptist Church of Everett was organized by Rev. E. G. Wheeler, of the chapel car Evangel, and Rev. D. J. Pierce, D. D., on the seventeenth of April, 1892, with thirteen members. The church was received into the Northwestern Association the same year, with Rev. D. J. Pierce as pastor reporting twenty-three members. There was already a Sunday-school with fifteen pupils enrolled, and hopeful conditions prevailed.

In 1893 Rev. A. B. Banks succeeded Doctor Pierce, and forty-nine members were reported in the church, with an average attendance of forty-five in the Sunday-school. Here, in this thriving manufacturing town, the growth of one of our strong and influential churches had begun.

In 1894 the church had increased to one hundred members, and the Sunday-school had an enrolment of one hundred and fifty. This year Doctor Banks resigned, and Rev. W. C. Weir was installed as pastor. In 1895 the church reported a membership of one hundred and twenty-seven, and the organization of a young people's society with ten members. The church would seem to be at a standstill in 1896, reporting the same membership as in 1895. In 1897 the church reported one hundred. This would seem to show little progress, but in these growing cities and in this country where so many people are moving on, losses by letter and by removal, as well as by death, often play havoc with statistics.

There was a change of pastorate again in 1898 by the resignation of Brother Weir, and the calling of Bro. W. G. Jones, who reports to the Association one hundred and thirty-six church-members and a Sunday-school enrolment of one hundred and eighty; and, in 1899, there were one hundred and forty-seven church-members, with a total raised for current expenses of \$1,370, and property valued at \$3,600.

The founding of this church was in many ways unique, and was first so in the men who organized the church. There was the everywhere present local itinerant district general missionary, Rev. D. J. Pierce, D. D., who had succeeded in switching off the chapel car Evangel, advertised as carrying good tidings of great joy for this city of four thousand people. Then there was the cultured conductor of



the car and his wife, whose reputation for a high order of Christian service and devotion had preceded them. Rev. E. G. Wheeler, the conductor, was like a general. Doctor Pierce was like a scout. No wonder they could stir up the city until the people were saying, "What meaneth this?" They came to the car and afterward to the tent and hall to hear the good news of Jesus, for that was the message of the scout and the general and his forces, in car or tent or hall, in song, prayer, exhortation, persuasion, or testimony. It was religion by rail, but it was pure and undefiled. Thus the religion of the Baptist church of Everett, from its natal day, was real, blessed, spiritual.

Again the church had a unique promise of help. It must have a pastor to lead in the worship of God, and a building to worship in; and for a stimulus it had the promise of a \$14,000 church edifice, which was to be erected and turned over to the church free, as soon as the church could pay its pastor a salary of \$1,500 a year. This promise was reported to come from C. S. Colby, one of our wealthy and liberal Eastern brethren. He was said to be connected with John D. Rockefeller in the building of Everett. They and their compeers had already invested over a million dollars in manufacturing plants and had large holdings in the city and adjacent to it. The following statement was made in July, 1897:

In response to inquiries made by citizens of Everett concerning the willingness of Mr. Colby and his friends to aid in erecting and supporting a Baptist church in Everett, Mr. G. S. Brown, the secretary of the Everett Land Company, representing Mr. Colby and his friends, expresses their willingness to erect a frame, brick, or stone church on the lot set apart for that purpose whenever the local society is able to support a pastor; adding that, if necessary, they would erect a chapel this fall (1897) and follow with a church as soon as needful.

The lot set apart was on the corner of Wall Street and Rockefeller Street, overlooking the sound on the west and the river on the east. According to the *Everett Herald*, the Wall Street millionaires had already invested in manufacturing plants \$1,501,000; and a contract had been let to grade ten miles of streets.

With such promises and conditions it was very natural for the church to grow into *high ideals*; and these entered very largely into the call of Doctor Banks to the pastorate. He was the man of all the men on the Convention field to grasp and promote high ideals. He found the church worshiping in a hall on the second floor in the east end of the town, and his great work in Everett was the erection of a church building. Finding the lot reserved by the Everett Land Company not favorably located for church purposes, he leased a lot centrally located, and erected a tabernacle seating five hundred people, with a gymnasium as an annex. When he accepted the call of the First Baptist Church of Sacramento, Cal., in 1895, he left the Everett Church in a flourishing condition with over a hundred mem-

bers. The \$14,000 stone church was not secured, presumably on account of the stipulated location; but he left a church, not so much influenced by high worldly ideals as by the higher and nobler ideal of Christian service, in its centrally located headquarters, for the people of the future large city. It is the privilege of but few pastors to be loved and appreciated as Doctor Banks was by the First Church of Everett. In accepting his resignation they say:

We sorrow as one bowed down by grief . . . We can word no resolution that will rightly express our gratitude and love, or our appreciation of all that Doctor Banks has wrought in Everett. His zeal, eloquence, and consecration receive their best testimonial in the new impetus he has given to every good work, in the lives he has lifted from darkness into light, and in the souls he has taught to look up to the divine Christ.

Of Rev. W. C. Weir, of Vancouver, B. C., who followed Doctor Banks in the pastorate, though he was a character of another type, nothing but good things are said, even by those who doubted if any one could successfully fill the place of Doctor Banks. Brother Weir was a clear expositor of the Scriptures, a tender under-shepherd, and by his pastoral visitations his sincerity and his devotion to the church and its work, he soon won the hearts of the people, proving himself to have been manifestly called of God to build up the lives and characters of the members into the biblical structure of a church of Jesus Christ. His congregations were reported as comparing favorably with those of Doctor Banks, and his pastorate of about two years was well sustained. When he took charge of the church, there was a debt of \$1,600 against the property, \$1,100 of which he provided for, although the church had voted to abstain from all such methods of raising money as socials, fairs, etc. The church adopted the following resolution: "*Resolved*, That the financial policy of this church is the biblical one, namely, by the free-will offerings of the people contributed weekly and on special occasions."

Brother Weir resigned in 1898, and Rev. W. G. Jones was his successor. Brother Jones was a native of Tennessee, but he had spent ten years in Massachusetts, was a graduate of Newton, and had his first pastorate in Boston. He began his work in Everett in the fall of 1898. It may be said of his pastorate that he succeeded in entering the twentieth century with church assets of such promise that valuable accumulations could reasonably be expected to aid in carrying the good news to the wider world opening for its reception in the new century. In his first year, forty-four members were added; in his second, eighty; in his third, one hundred and thirteen. The city had grown to 10,000 population, and the church had two hundred and thirty-six members at the end of the century, and the new century found both church and pastor out of debt and floating on the rising tide of spiritual life, with the gospel ship ready to take on board all who would repent, believe, and be baptized.

## XCVII

## OSCOTA CHURCH (1892)

This church was located at Oscota, Chehalis County, and was organized with four members on February 11, 1892, by Rev. G. W. Clancy. No further record was found of this church.

## XCVIII

## CEDARHOLM SWEDISH CHURCH (1892?)

This church first appears in the minutes of the Convention in 1893 with twelve members reported, a loss of one. Rev. Erick Sjolander is given as pastor. In 1894 there were ten members and a Sunday-school enrolment of fourteen; in 1895 seventeen members, two being added by baptism, and a Sunday-school of twelve; and in 1896 about the same report, except that no pastor was reported. Brother Sjolander was still given as pastor, however, in 1897, but in 1898 Rev. A. Johnson was pastor, with nineteen church-members and eighteen enrolled in the Sunday-school. In 1899 there were twenty-nine members and thirty-five enrolled in the school; and in 1900 twenty-three church-members and thirty-five in the school. Pastor Andrew Johnson remained with the church until after 1900.

## XCIX

## BALLARD SWEDISH CHURCH (1893)

It was located at Ballard, King County, and was organized with twelve members on May 5, 1893. It came into the Swedish Conference the same year, with Rev. August Olson as pastor. In 1894 Rev. F. O. Lonn was pastor, and the church was aided in his support by the Home Mission Society. In October, 1895, Brother Lonn reported four baptized and two other additions. In the twenty-two months of his service, which he closed with the quarter, he had received sixteen members and a new meeting-house had been erected. In October, 1896, Rev. L. E. Nelson was the missionary pastor of the Ballard and Pearson Swedish churches. There were twenty-two members in the Ballard church, with thirty-one enrolled in the Sunday-school, and a mission circle of fourteen. Pastor Nelson was still there in October, 1897, with twenty-seven church-members and a Sunday-school of thirty-five. In 1898-1900 the Ballard Swedish Church reported no pastor. At the latter date the number of members was seventeen, and the Sunday-school enrolment was forty-five.

## C

## ROCHESTER CHURCH (1893)

It was located at Rochester, in Thurston County. It was organized by Prof. E. T. Tremble and Bro. R. W. Wolfe, a licentiate and



a student of Grace Seminary, on January 21, 1893, with ten members. The same year it was admitted into the Puget Sound Association, reporting a good interest; and Pastor Wolfe was ordained. In 1894 Rev. Leon D. Green succeeded him, and a meeting-house was built worth \$1,400, of which the Home Mission Society donated \$125 and loaned \$125.

From this time on the church was supplied with preaching mostly from Centralia or Chehalis. In 1896 very successful revival meetings were held at Rochester, and several converts were baptized. Rev. A. W. Snyder, who was pastor at Centralia and supplying the pulpit at Rochester, was in charge of the meetings for two weeks; Rev. R. W. McKillop, of Chehalis, preached three evenings, and the general missionary, Rev. D. D. Proper, continued the meetings for another week. There was a most encouraging interest at the close of the meetings, and great good was accomplished. Rev. F. K. Van Tassel held two weeks of revival meetings the same year there, and eight came forward seeking Christ. In 1896 the church reports a membership of thirty-two.

No further data or statistics are available up to 1900.

## CI

### TACOMA SWEDISH CHURCH (1893)

This church was located at Tacoma, Pierce County. It was organized with twenty-six members by a council on January 22, 1893, and came into the Swedish Conference the same year. Its first pastor was Rev. A. G. Hall, who remained until 1896, when there were sixty-eight members. The Home Mission Society aided in his support for two years and a half. In 1897 Rev. F. R. Goranson was pastor, with forty-nine members, thirty-eight enrolled in the Sunday-school, eighteen in the B. Y. P. U., and twenty in the mission circle. In 1898, when Rev. N. Hayland first appears as pastor, there were fifty-five church-members, fifty-two enrolled in the Sunday-school, and twenty-five in the women's mission circle. In 1899 there were sixty-five church-members and fifty-nine enrolled in the Sunday-school. In 1900, when Rev. N. Thornquist succeeded to the pastorate, left sadly vacant by the death of Brother Hayland, there were seventy-one church-members and a Sunday-school, enrolling forty pupils under the efficient superintendency of Miss Mathilde Malmberg.

In November, 1900, Miss Malmberg writes to *Tidings*:

It is with great pleasure I write you of the completion of our church building, for which we have worked, prayed, and given so long. Our people have sacrificed much to accomplish this, and have raised in the last nine months \$1,700. Not one dollar of this has been raised by sociables or any such plan, but given directly to the treasury in free-will offerings. Quite a number of the members have given from \$50 to \$70 each, besides keeping up the regular expenses, and we do not seem to have any less because of it. Just as the work was begun, the Lord

took our dear pastor (Rev. Nicholas Hayland) from us, and for a time we felt that we could not go on without him. Then we rallied and asked for aid from the American Baptist Home Mission Society. The Convention Board felt sure that we should receive the necessary help; and on the strength of its convictions we proceeded with the building. When it was almost finished, we received word that the desired aid could not be granted. We were not discouraged, however; but felt sure that the Lord would enable us to do it ourselves; and he has. He alone shall have the praise.

## CII

## MAPLE GROVE CHURCH (1893)

The location of this church was near Vance Post-office, Lewis County. It was organized with four members by a council, July 19, 1893, with Weimer Siler as pastor. It came into the Puget Sound Association in 1894, with Rev. M. W. Miller as pastor. In June, 1895, there was no pastor; but it kept up a Sunday-school and a prayer meeting. From October, 1895, to October, 1897, J. S. Siler was reported as clerk, with no pastor. At the latter date there were fifteen members and twenty were enrolled in the Sunday-school.

The report of the church to the Association in June, 1900, gives J. S. Siler as clerk, and says: "Need of help. Three candidates for baptism and no one to administer the ordinance. Membership has increased one-third during the year. Better results possible with help."

In October, 1900, the Convention records Rev. Paul J. Orr as pastor, with eighteen members.

## CIII

## FOSTER SWEDISH CHURCH

We are told by Mrs. Anna S. Olson of a little Swedish church in Foster, which had to meet in private rooms. She says:

It was like a feast to hear the children sing and repeat Scripture verses. Every one of the seven members of the church was a teacher in this Sunday-school, and oh! how happy they were. Their faces fairly shone with delight when the children answered the questions put to them. One mother told me that she took the children by themselves once a day and taught them the Scriptures. I am sure that mother will reap what she is sowing. This unique organization will have its history continued in the golden city.

## CIV

## SKAGIT SWEDISH CHURCH (1893)

It was located at Skagit City, Skagit County; was organized with fourteen members in 1893, and came into the Swedish Conference the same year. In 1894 Rev. O. J. Johnson was pastor, and there were five additions to the church and a Sunday-school enrolment of fourteen. Brother Johnson remained up to the close of the century, when twenty-seven members were reported, with a Sunday-school enrolment of forty.

## CV

## ILWACO BAPTIST CHURCH (1893)

It was located at Ilwaco, Pacific County, at the mouth of the Columbia River. It was organized with five members by a council May 11, 1893. It came into the Puget Sound Association in 1894, with eleven members. Rev. James Howerton was pastor from 1893 to 1895, with services one-fourth of the time and no house of worship. After this there is no report until 1900, when the church was re-organized in May, with four members, and was again received into the Puget Sound Association, Robert Yeatman being pastor.

## CVI

## BURTON CHURCH (1893)

This church is located at Burton, King County, on Vashon Island. It was organized by Rev. S. W. Beaven, August 31, 1893, with seven members, at the quartermaster schoolhouse; but, when a few months later Burton was laid out as a town, the church at once moved its place of meeting to that town, and was incorporated as the First Baptist Church of Burton.

It was represented by delegates at the Convention of the same year, and came into the Puget Sound Association in June, 1894, when it reported that, through the aid extended by the Home Mission Society, it had been able to erect and furnish a church building at a total cost of \$1,350, which was all paid except \$300. Rev. S. W. Beaven was the pastor, preaching three Sundays each month. There was a good attendance at church, Sunday-school, and prayer meeting. The church mourned the loss of Rev. Joseph W. Beaven, who was called home February 16, 1894.

In 1895 Pastor Beaven and the church were greatly blessed in three weeks of special meetings conducted by the pastor. Eleven were baptized and one received by experience. The membership increased from nine in June, 1894, to twenty-nine in June, 1895, and to thirty-four in 1896. Brother Beaven remained pastor up to June, 1898, and the debt was reduced to \$100.

In October, 1898, Rev. Herman J. Powell was pastor, with twenty-four members; but in 1899 there was no pastor and no report from the church.

In 1900 Rev. S. W. Beaven was pastor again; and there were twenty-six members with three baptisms, while the Sunday-school enrolment was one hundred. The church reported a year of prosperity and blessing, with an increased attendance at both church and Sunday-school. A Junior Young People's Union was organized by Mrs. Beaven, and a mission Sunday-school was begun at the neighboring dry dock, with preaching twice a month.



## WORK OF THE GERMAN BAPTISTS IN THE NORTHWEST

## CVII

## BETHANY CHURCH

As early in the history of our Convention as 1877 the foreign population in our territory was a problem of no small interest and importance. Even before co-operation with the Home Mission Society began, the field of the Northwest, with its rapidly increasing foreign population, was considered a missionary field which must be entered upon. Work among the Germans and Scandinavians in Portland and Seattle and in many of the rural districts was being planned and taken up.

The German work especially had a unique beginning. A Swiss colony had settled at Bethany, about twelve miles from Portland. Before emigrating to this country they had come into possession of the New Testament in some way, and had been led to accept Jesus Christ as their Saviour. In their study of the New Testament they had found and accepted as their creed regeneration by the Spirit and baptism as the seal or symbol of it. Since they had no ordained minister holding this belief to baptize them, they appointed some one to baptize their leader, who baptized the others. In 1887 they presented themselves to the Willamette Association, and through Rev. W. H. Wichser as interpreter they asked for membership. When asked what doctrines they held, their leader stood up with a New Testament in his hand, saying: "Before we are examined about our belief, we want to know what you believe." This turning of the tables upon the Association caused some merriment, but the Association took it pleasantly and answered their questions from the chair. First, they took up the doctrine of regeneration. When they had been satisfied by the chair that the Baptists stood squarely upon the doctrine of a regenerate church-membership, they still desired to know whether the whole body of the Association accepted it. The moderator proceeded to satisfy them by a rising vote. This left them with satisfaction beaming in their countenances; but their leader stood up again with his Testament, desiring to put one more question: "We want to know if you ever baptize babies." A similar vote answered this question, and then their examination was proceeded with. Finding that they believed in the supreme authority of the local church and the equal rights of its members, they were admitted into the Association as a regular Baptist church. Great interest and enthusiasm was manifest during the proceedings, especially when the right hand of fellowship was extended and the large audience sang: "Blest be the tie that binds." Some of us were much interested in seeing how the "Old Landmarkers," some of the most prominent of whom were present, would be able to accept a church as a

regular Baptist church, whose members had not been baptized by an ordained administrator of the rite. They never raised the question, however, but stood up with the rest of us when the vote was taken, all being permitted to vote by the request of a visitor.

Afterward, Brother Graf, their pastor, withdrew from the church with seven members and organized a Free Baptist church. The others, who retained the original doctrines, kept up their services until, in 1879, Rev. F. Schaelike came up from San Francisco and re-organized the church with eighteen members, under the name of the First German Baptist Church of Bethany. Thus came into existence the first German Baptist church on the Northwest Coast. During Brother Schaelike's pastorate of about one year, the Mission Board of the Convention availed itself of his services to look up the German work at other places. On Christmas Day, 1881, this church dedicated the first German Baptist house of worship on the Pacific Coast. In 1882 eight members were baptized at a mission station established in Claekamas County, Ore. The Home Mission Society aided in the support of Rev. Vincent Farnkopf for one year and nine months at Bethany, from July, 1880-1882. Rev. J. A. H. Wuttke was pastor of the Bethany Church in 1891.

### CVIII

#### TACOMA GERMAN CHURCH (1891)

It was located at Tacoma. It was organized by Rev. C. E. Kleiver, with seven members, in March, 1891. Brother Kleiver was pastor in October, 1899, and twelve members were reported. In 1900 the pastor wrote that he felt much encouraged in his work. Eight members had just been received into the church, and two more were awaiting baptism. The church was greatly rejoiced that by dint of hard work on the part of the members and generous aid from the Home Mission Society and other churches, a good house of worship, thirty-three feet by fifty-six feet, had been secured in a central location on Tacoma Avenue. The house and two lots cost them \$1,000. It was all paid for, and the church hoped to raise \$500 more for furnishings and needed repairs.

Brother Kleiver, who had entered thus auspiciously upon his work as a missionary among the Germans in Washington, had already been four years a pastor in Salem, Ore., and in that time had baptized sixty-one persons and given the hand of fellowship to more than a hundred. He had also organized two other German churches in that vicinity. What was Oregon's loss was Washington's decided gain.

In October, 1900, the Tacoma German Church had twenty-one members, four of them being received by baptism and seven by letter and experience in the convention year. It had also thirty Sunday-school scholars. Rev. D. D. Proper wrote in 1892 (?) as follows:

The German work on the Pacific Coast is still in its beginning. We have only ten churches, with seven hundred and sixty members. Only two of these are self-supporting, and one expects to become so in June next. The church at Portland became self-supporting this year. Our Brother Kratt did excellent service. A suitable chapel was erected and paid for with the aid of the Home Mission Society, and a parsonage was just finished. At Tacoma, Wash., a church was organized, and a suitable home was secured for the body under very favorable circumstances."

There were German Baptist churches at Los Angeles, Cal.; Portland, Ore.; Bethany, Ore.; Tacoma, Wash.; Aberdeen, Wash.; Stafford, Ore.; Salem, Ore.

### CIX

#### ABERDEEN GERMAN CHURCH (1891)

This church joined the Pacific Conference of German Baptists held at Los Angeles, March 27-31, 1891, at the same time with the Tacoma church.

### CX

#### NEWCASTLE CHURCH. COLORED (1894)

This church was located at Newcastle, King County. It was organized with twelve members by Rev. Mr. Price, in 1894, and came into the Northwestern Association the same year, with thirty members, under Rev. C. M. Williams as pastor. In 1895 S. A. Franklin, a delegate, reported fourteen members without a pastor.

When W. M. Miller, a colporter of the American Baptist Publication Society, visited Newcastle, in May, 1892, he found about a hundred and seventy-five colored people and about a hundred and fifty whites in this mining town. With the assistance of Brother Price he held meetings and organized a Sunday-school for the colored people, among whom, when his force was counted, he found "ten faithful souls." The nucleus thus formed grew later into the Newcastle church.

In 1896 and 1897 Rev. R. W. Jennison was pastor, with nineteen members and fifteen enrolled in the Sunday-school. In 1898, with the same pastor, the membership was seventeen, and the Sunday-school enrolment was twenty-five. In 1899-1900 Rev. E. M. Matthews was pastor; and while the membership rose at the latter date to twenty-four, the school enrolment remained the same.

### CXI

#### SEATTLE MOUNT ZION CHURCH. COLORED (1894)

This church was located at Seattle, King County, and was organized with five members in 1894. The same year it came into



the Northwestern Association, with Rev. C. M. Williams as pastor, reporting a gain of ten members, making fifteen in all, with a Sunday-school enrolment of fourteen. In the Convention minutes of 1894-1895 there was no pastor reported. After this there was no report from the church, either in the Association or the Convention, until in June, 1899, Rev. Eugene Harris appears as pastor, with twenty-three members and twenty enrolled in the Sunday-school. In the Convention minutes for 1899 and 1900 no pastor is recorded.

## CXII

## BALLARD NORWEGIAN-DANISH CHURCH (1894)

This church was located at Ballard, King County. It was organized with thirteen members by Rev. C. W. Finwall, on March 7, 1894, and came into the Northwestern Association in the same year, with Brother Finwall as pastor. From 1895-1899 Rev. O. L. Hoiien was pastor. It became affiliated with the Norwegian-Danish Conference when that body was organized, reporting in 1896 twenty-three members in the church, and forty-nine enrolled in the Sunday-school; a young people's union of thirteen, and a mission circle of nine. In 1899 there were twenty-four members and sixty-three enrolled in the Sunday-school; but, in 1900, when Brother Hoiien was succeeded by Rev. E. S. Sundt, there were twenty-six church-members and forty-six enrolled in the Sunday-school.

## CXIII

## LOPEZ CHURCH (1894)

This church was located at Lopez, San Juan Island, and was organized with seven members by Rev. W. H. Black, on August 16, 1894. Three others soon united with the church, but after this there is no further record found.

## CXIV

## NORTHRUP CHURCH (1894)

This church was located at Northrup, King County, Houghton Post-office, and was organized with ten members in 1894. From that date until 1896 the church received fifty weeks' aid in the support of its pastor, Rev. D. T. Richards, from the Home Mission Society. The church finally disbanded, it not proving to be a favorable location.

## CXV

## PLEASANT HILL CHURCH (1895)

It was located at Pleasant Hill, Whatcom County, and was organized with nine members in 1895. Rev. E. B. Hilton was pastor, and a gain of three members between the date of organization and

the meeting of the Association was reported, making a total membership of twelve. No further data are found.

## CXVI

## THE TABERNACLE BAPTIST CHURCH (1896)

This church, located at Tacoma, was an offshoot from the First Baptist Church. It was organized on April 23, 1896, with thirty-one members. Officers were elected as follows: Deacons, P. A. Smith, Judge R. S. Greene, Gen. W. Dard; Clerk, W. O. Hardin; treasurer, Miss Lizzie Bray. Rev. S. C. Ohrum was unanimously called to the pastorate, which he accepted. The meetings were held in Freed's Hall. One thing especially characterizing this church and the mother church was that each in its prayer meetings was praying for the prosperity of the other. The Lord heard and answered their prayers.

Material was found in this church sufficient to organize every department of church work and fill the offices with competent leaders. The old church was left with abundance of talent to refill the offices made vacant, and leads to a conclusion that it is a good plan for bees to swarm often, otherwise they will eat up all the honey and starve. The church was recognized by a large council, May 19, 1896. Articles of incorporation were taken out in which it was provided that the church could not contract any debt for any purpose. A lot was secured on the corner of Eleventh and Jefferson Streets and Boren Avenue, and work began on a house of worship in May, to contain an audience-room, a lecture-room, and three class and robing-rooms, so constructed that the larger rooms could be thrown together, and thus provide sittings for nearly six hundred. The church had now grown to sixty-eight members. In 1898 the church reports one hundred and sixty-eight members, with one hundred and seventy-six in the Sunday-school.

This church became one of the most vigorous churches of the city along all lines of church and evangelistic work. Its work among the Chinese and Japanese is taken up in the sections devoted to those missions. It had a downtown mission, and performed much evangelistic labor in the surrounding country and towns. It was liberal also with prayers and money for all classes of missions. It closed the nineteenth century with one hundred and eighty-six members and bright anticipations of being helpful in the Master's service.

## CXVII

## TACOMA IMMANUEL CHURCH (1896)

It was located at Tacoma. It was organized in 1896 by Rev. E. M. Bliss, who became the missionary pastor, and was recognized by a large council, with Rev. M. W. Miller as moderator, on October 15,

1896. It came into the Puget Sound Association in 1897, with twenty-eight members, and an enrolment of eighty in the Sunday-school. L. T. Root was the superintendent. It was stated on January 21, 1897, that Brother Bliss had the largest number of unconverted people in his congregation of any pastor in the city. In 1898, with the same officers, there were thirty-three members in the church, and one hundred and twenty-five enrolled in the Sunday-school.

When Brother Bliss and his wife began systematic work on this field of the abandoned Wright Avenue Church, the outlook seemed very unpromising. The church property, which now belonged to the Home Mission Society, was in a dilapidated condition. One of the first things done was to buy nine dollars' worth of glass to replace the panes broken by the boys using the windows for a target. At first these elements seemed unruly and almost unmanageable, without any respect for Christianity. Many of the boys were from Lutheran and Catholic homes. For eighteen months the progress was very gratifying. Several were converted who but for opposition at home would unite with the Baptist church. There was an occasional baptism. The congregations were large, containing from thirty to forty unconverted people.

Brother Bliss had under his charge the Fern Hill Church also, with seventeen members, and twenty-five enrolled in the Sunday-school.

On July 18, 1900, the Immanuel Church called a council to ordain Bro. L. T. Root. The council was large and representative, and the examination was rigid, covering four hours' time, and was eminently satisfactory. Rev. A. G. Sawin was moderator and Dr. W. L. Moon, clerk. Brother Root succeeded to the pastorate of the Immanuel Church, jointly with that of the South Tacoma Church, in 1900.

### CXVIII

#### WEST FERNDAL SWEDISH CHURCH (1897)

This church first appears in the Convention minutes of 1897, with fourteen members under Rev. A. Johnson as pastor. Brother Johnson began preaching once a month at this point as early as 1895, because thirteen of the members of the New Whatcom Swedish Church, of which he was pastor, resided in the vicinity of West Ferndale. Two from this neighborhood were baptized in 1895. In 1899 there were nineteen members, and in 1900 twenty-three, with a Sunday-school enrolment of thirty. Rev. C. J. Granquist was pastor from 1898 to beyond 1900.

### CXIX

#### SEATTLE JAPANESE CHURCH (1897)

The Seattle Japanese Church was located at 418 Jefferson Street, and was organized with five members by a council, of which Rev.



F. Okazaki was moderator, and H. I. Kudo and Mrs. L. V. Ward were clerks, in the year 1897. In 1899 there were sixteen members, with a school of twenty-five. The church was not associated.

See page 344 for a historical sketch, under the head of "The Baptist Japanese Mission in Seattle."

## CXX

### NORTH BEND CHURCH (1897)

It is located at North Bend, Wash. It was recognized February 28, 1897, by a regularly called council, of which Rev. J. Cairns was moderator and Rev. L. J. Sawyer was clerk. Eight churches were represented in the council. Rev. L. S. Bowerman, of the First Church, Seattle, preached the sermon; Rev. S. A. Abbott, of La-Conner, gave the charge to the church; Rev. J. H. Woodley, of Kent, offered the prayer of recognition; and Rev. J. Cairns, of Snohomish, extended the hand of fellowship. Copies of the proceedings were ordered sent to the *Pacific Baptist*, and the clerk of the Northwestern Association, and deposited with the clerk of the North Bend Church.

In 1898 Rev. William Brown, who had been pastor from the organization, reported fifty-one members in the church, fifty-seven enrolled in the Sunday-school, and twelve baptisms. In 1897 Pastor Brown had built a house of worship on a lot one hundred feet by one hundred and forty, donated by W. M. Taylor, the proprietor of the town. Brother Brown was a Washington boy, born in the Walla Walla region, and converted at Cheney. He was educated at Mc-Minnville. His ordination took place at Issaquah, in June, 1896, and he served as pastor there for fourteen months. Coming to North Bend in 1897, he held meetings for three weeks. A church of twenty-six members was organized. Twenty converts were baptized, and the church soon had forty-nine members. As this was the only church and the only religious service in the town, Brother Brown had the right of way; and, being what is known as a "hustler," he went to work at once to build a meeting-house. His requests for aid met with a hearty response, and aid came in lumber and material, in work and cash, until he had a house of worship completed at a cost of about \$1,200. He put two hundred days of work into it himself. After serving as pastor for a year and eight months, Brother Brown resigned, greatly to the regret of many in the church and town, as the published statements indicate.

In 1899 Rev. J. H. Morgan is reported as pastor, but we find no further data concerning his work. In 1900 Brother Brown was back again for a second pastorate, and at the time of the associational meeting he had just closed two series of revival meetings, one at North Bend, and one at Tokal Creek, six miles from North Bend, among the mill hands. Four of the prominent people of this

community were converted, and were baptized in the evening by the light of a huge bonfire. Six were baptized at North Bend. A parsonage was hoped for there. Everything was taking on new life. The church debt was paid, two mission Sunday-schools were started, there were nearly sixty members in the church, and all branches of the work were moving forward hopefully.

## CXXI

## QUILCENE CHURCH (1899)

It was located at Quilcene, Jefferson County, and was organized September 19, 1899, with nine members, by Rev. F. H. Webster, who became pastor. When the church was admitted to the Northwestern Association in 1900, it reported five members added since the organization, two of them by baptism. The church had preaching from the pastor once a month in the Presbyterian church building, which was kindly loaned to them for the purpose. The church maintained a cottage prayer meeting, and united with the Presbyterians in Sunday-school work.

## CXXII

## BALLARD CALVARY CHURCH (1899)

It is located at Ballard, King County, and was organized September 18, 1899, reporting the same year a membership of eighteen and a Sunday-school enrolment of forty. The record for 1900 shows that it had no pastor and no house of worship, but mentions that it had a weekly prayer meeting and a growing Sunday-school under J. T. Armstrong as superintendent, and states that the church was hopeful. Miss Bertha Wares was clerk.

## CXXIII

## SOUTH TACOMA CHURCH (1899)

This church was located at South Tacoma, Pierce County. It was organized on March 11, 1899, and a chapel, recently purchased and moved upon well-located lots, was newly decorated, furnished, and dedicated within ten days. The new organization began work with a comfortable home and no indebtedness. The pastor, Rev. E. W. Lloyd, showed executive ability, and toiled earnestly in this new enterprise. Since this church is composed of excellent Christian workers, and ministers to the needs of an important part of the city, it gives promise of efficiency and success. The First Church, the Immanuel Church, and the Scandinavian Church have each contributed members and money to this new movement.

Under the pastorate of Rev. L. T. Root, there were, in 1899, sixteen members, with a Sunday-school enrolment of fifty, and in 1900 the church had twenty-one members.

## CXXIV

## NEW WHATCOM IMMANUEL CHURCH (1899)

This church is located at Bellingham, Whatcom County. In 1899 Rev. M. C. Cole was pastor, and reported a membership of twenty-six and a Sunday-school enrolment of the same number. The church came into the Northwestern Association in 1900, with thirty members. Brother Cole was still pastor, and Mrs. A. M. Johnson was Sunday-school superintendent, with an enrolment of seventy.

## CXXV

## DRYAD CHURCH (1899)

It was located at Dryad, Lewis County, and was organized June 16, 1899, with eleven members. The Convention report in October gives it twelve members and a Sunday-school enrolment of forty. When it came into the Puget Sound Association in June, 1900, it had no pastor and no regular service, but was building a house of worship, and maintaining a Sunday-school and a young people's meeting, both very well attended. In October, 1900, it was listed as a missionary church, in care of Rev. A. W. Sutton as pastor.

A handsome little church building, twenty-eight by forty-six feet, and costing \$836, was built in 1900. The Home Mission Society gave \$150 for it. It was dedicated free of debt.

## CXXVI

## BALLARD CALVARY CHURCH (1899)

This church was located at Ballard, King County. It was organized with seventeen members in October, 1899. It was recognized as a regular Baptist church by a council on October 11, 1899. It worshiped in the Norwegian-Danish meeting-house. It came into the Northwestern Association in 1900, reporting seventeen members with no pastor, and a Sunday-school enrolment of seventeen.

## CXXVII

## PRESTON SWEDISH CHURCH (1900)

This church began its life under exceptional conditions, for before it was organized Bro. August Lovegren, proprietor of the lumber industry at Preston, had erected for its home a neat house of worship. The church was organized with twenty members, eleven from Seattle, five from Ballard, and four from Tacoma; and by October had received two more by baptism and one other, making twenty-three in all. Rev. N. Hayland, of Tacoma, and Rev. A. Johnson, of Pearson, preached at its recognition, and fourteen delegates from the churches were present. Rev. F. O. Lonn was the



first pastor. Later, twenty-seven Swedish Baptists and several American Baptists joined in a weekly service among themselves under the lead of Dea. A. Lovegren, sustaining a prayer meeting and a Sunday-school, while they had a semimonthly service from Rev. D. T. Richards, M. D., with a congregation of seventy-five. The average attendance at Sunday-school was fifty-two.

## CXXVIII

## BELLEVUE FIRST CHURCH (1900)

This church is located at Bellevue, King County, Wash. It was organized with ten members, on January 7, 1900, by Rev. J. C. Baker, and two more were baptized before reporting to the Association. The church was recognized by a council called according to the rules of the Northwestern Association, and was admitted to membership in that body the same year, with Rev. J. C. Baker as pastor and O. C. Wilson as clerk.

The meetings were at first held in the schoolhouse. The attendance and interest were good; and there was a flourishing Sunday-school, with Mrs. E. Laws as superintendent. The church soon began the work of erecting a house of worship, and at once adopted a financial system covering all departments of church work. We give in full this plan, which Brother Baker originated, and has used successfully for over thirty years, and has furnished to scores of churches.

## FINANCIAL PLAN OF THE FIRST BAPTIST CHURCH, BELLEVUE, WASH.

BY J. C. BAKER, PASTOR.

January and February. Given to provide for current expenses.

March. Given to home missions.

April, May, and June. Given to foreign missions.

July, August, and September. Given to State missions.

October. Given to ministerial education.

November and December. Given to the American Baptist Publication Society.

Each department of work to be placed under a committee of ——— whose duty shall be:

1. Committee on current expenses, to provide by pledges for the current expenses of the year, as estimated by church action; the object being to secure from each member of the church such sum as they are willing to give at stated periods, to meet the current expenses of the fiscal year. The committee, using the envelope system, shall collect funds, keep accounts, notify delinquents, increase the number of contributors during the year as members come into the church or join the congregation. They shall report progress at the end of the first month, so that any further action necessary may be taken by the church. Thereafter the committee shall report quarterly to the church with a summary of results at the end of the year.

2. All other committees will have charge of their department of work during the full year, providing and circulating literature, calling the attention of the church to any important feature or development in their

department. Each committee shall take the pledges and collect all funds for their work within the limit of time assigned to it, make a full report to the church at close of period, a summary of which shall be presented to the congregation on Sabbath preceding the presentation of the next department of work.

3. Each department of work shall be presented to the church and congregation on the second Sabbath of the first month assigned to it, either by the pastor, the committee, or by general agents of that department of work who may be present.

4. All funds collected by these committees shall be paid over to the treasurer of the church, who shall receipt for the same and forward to their several destinations as directed by the church.

Note 1. It shall be understood that no committee on benevolence shall allow their work of soliciting and collecting to lap over upon the time assigned to another department.

Note 2. Give the first months of the financial year to current expenses. But the method of operating, the number of objects scheduled, the time given to each, should be arranged to suit the wishes of the church.

Note 3. Should the church desire to pool its benevolence and divide it on a fixed scale, the pledge card can be filled out for all objects at the beginning of the year. Better results, however, are reached by the suggested plan.

Note 4. Method of taking pledges and collecting same in each department of beneficence. Upon presentation of each department of work the committee having it in charge shall circulate through the congregation the pledge cards, taking up the pledges of those who are present. At the close of said service the committee is to hold a meeting, ascertain who are yet to be seen, divide the number among the members of the committee as most convenient, see all such during the week, and report results at an adjourned meeting.

Note 5. By this plan workers are being developed in all departments of church work.

## FIRST BAPTIST CHURCH, BELLEVUE, WASH.

### PLEDGE CARD

*Desiring to bear my share of the current expenses of the church and its missionary operations, I promise to give*

	Weekly	Monthly	Quarterly	Yearly
During the year to current expenses . . . . \$		\$	\$	\$
During March to Home Missions . . . . .				
During April, May, and June to Foreign Missions . . . . .				
During July, August, and September to State Convention . . . . .				
During October to Ministerial Education .				
During November and December to American Baptist Publication Society . . .				

Name.....

"This pledge I make for the Master's sake and in his name" (Luke 6 : 38).

Address.....

## DIRECTION FOR USING CARDS

Sign in duplicate two cards.

Return one to the committee.

Keep one for reference.

Enclose amount as pledged and put in the regular Sabbath collection.

In case of absence send by some other hand or remit by most convenient way.

A faithful and prompt compliance with this pledge will make a successful and vigorous church.

Collection envelopes will be furnished each subscriber.

## CXXIX

## CLEARWATER CHURCH (1900)

It is located on the Clearwater, a tributary to the Queets River, about fifty miles north of Gray's Harbor. It was organized in 1900 with nine members. The same year Rev. L. W. Ross, of Hoquiam, with another brother, his true yokefellow, complied with an invitation to visit the little church, and we give the brother's account in his own language:

We reached them at the close of our fourth day's journey on foot, weary and worn, late Friday evening. Saturday we rested. Sunday opened fair and bright, and we met for three services. Every man, woman, and child in the community, save one bachelor, attended all services. As the word was preached, it fell into good soil. The following week we visited from house to house and held several meetings. The Lord's Day dawned again, and was full of cheer, and brought gladness to every heart.



## PART IV

# BAPTIST HISTORY IN BRITISH COLUMBIA

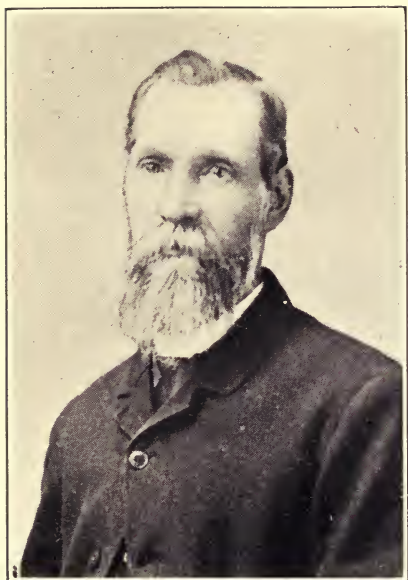
(1874-1900)

## INTRODUCTION

IN British Columbia Baptist history began in December, 1874, by the arrival in Victoria of Alexander Clyde and his family from Stratford, Ontario. He began at once to search for Baptists, and found a few of them who met together in their houses for prayer and mutual consultation over Baptist interests in the province. We have always had an admiration for that old Baptist church in Stratford. It must have been doing business for the Master under the Great Commission if this family is a sample of the members the church is rearing and sending out to bless the world. The author has a very pleasant memory of his acquaintance with this family, and of his entertainment at their home, and he has a similar memory of all the families and persons finally gathered into the first Baptist church in the Province of British Columbia.

This church was the nucleus of the rich unfolding of Baptist life and activity in these picturesque cities, landscapes, valleys, and mountains, rich in productions, salubrious in climate, beautiful for situation, lying practically upon the foothills of what has latterly developed into the richest mining district of the world. Here too was a growing population of high business and social standing, very cultured and progressive, with the usual number of sinners among them needing just such a gospel as the Clydes and their associates brought from a sister province under the direction of the Lord Jesus, whose blood alone cleanses from all sin (Matt. 28: 18-20).

From this beginning it will be necessary to follow the history of this first Baptist church planted in the province until it opens into the larger field of general Baptist activities. In doing so, we shall follow in part a "Historical Sketch of the Calvary Baptist Church," into which the first church formed was finally merged. We suppose that this sketch was written by Rev. Walter Barss, the much esteemed and now sainted pastor of the Calvary Church, who had so large a share in giving the Baptist cause in Victoria pre-eminence and success.



Mr. Alexander Clyde



Mrs. Alexander Clyde



Mr. Caleb Bishop



Mrs. William Spofford





## CHAPTER I

### BEGINNINGS

Initial work in Victoria. Building of the first meeting-house. The first revival meeting. The dedication of the first building. The North Star Mission named, and aid secured by Rev. J. C. Baker.

VICTORIA was then a city of about four thousand inhabitants, and the seat of the provisional government. With its famous navy-yard at Esquimalt, it was then the largest city in British Columbia and the most important as a base for Christian effort, and it promised to be so in the future.

In the month of December, 1874, the Baptist cause in Victoria assumed a visible form. At that time Mr. Alexander Clyde, having come with his family from Stratford, Ontario, began to seek out the few Baptists in the city, who met at each other's houses for prayer and exhortation. A time of beginning was this, but "who hath despised the day of small things." This little flock decided to secure, if possible, an under-shepherd, and following the suggestion of Mr. John Sluggett, sent an invitation to Mr. William Carnes, of Ontario, to become their spiritual leader. Mr. Carnes accepted the call, and in the March following (1876) reached Victoria. Under his direction the brethren met together on May the third, and organized themselves into a regular Baptist church, which in the following September was received into the Puget Sound Association, reporting that it had been recognized in July by a council representing Oakland, Cal.; Oregon City, Ore.; Seattle and Centralia, Wash., and that it was already building a church edifice at an estimated cost of about \$5,000. All of the sixteen constituent members are living at the present date of writing (June, 1886), and seven are connected with the Calvary Church. The need of a place of worship was then so greatly felt that early in June, the same year, arrangements were made to purchase a building site valued at \$1,150, and erect thereon a chapel thirty-six by fifty feet, the necessary funds being borrowed. These plans were promptly carried out, and in January, 1877, the Baptist chapel, now known as Temperance Hall, was opened for divine worship, and in this sacred cause was used for six years.

A few weeks later, in February, 1877, the church records "one of the most suggestive events in its history," to wit, the visit of Rev. J. C. Baker, of San Francisco, who assisted the pastor for sixteen days in holding special evangelistic services. As a visible result of these meetings, fifteen professed conversion. At the same time a vigorous effort was made to throw off the heavy debt (about \$6,000), and nearly \$2,000 was pledged. On February 19, 1877, there was administered the first baptism by immersion ever witnessed in Victoria. The *Colonist* (newspaper), in referring to that event, said:

The sacred edifice was crowded to its utmost capacity. . . Rev. J. C. Baker preached an able sermon on God's plan of redemption, and a

solemnity such as we have seldom witnessed came over the congregation as the candidates were led into the water. . . Strong men were seen weeping, and a deep impression was made.

During this meeting the house was solemnly dedicated to the service of God and humanity; and the people sang, "I was glad when they said unto me, 'Let us go into the house of the Lord'" (Ps. 122).

Leaving Victoria with his heart overflowing with love for the great Head of the church, who by his love had constrained him to perform this service for him in this northwest city of the continent, the author was moved to name this the "North Star Mission of the Baptists"; and he immediately began an effort to raise funds from the denomination sufficient to cover all the indebtedness of the church, less the mortgage of \$3,000, which the brethren thought could successfully be cared for in instalments if the floating debt were canceled.

With the purpose of canceling this debt, the author took up the North Star Mission as a specialty wherever he traveled, often making journeys of no inconsiderable length, aside from his regular work, to reach persons that he thought would be likely to aid the mission. He also prepared a circular which was widely distributed calling attention to the great field opening to us in British Columbia; he wrote letters and mentioned the North Star Mission in his correspondence for Eastern journals. By these means he collected \$359; and deducting his expenses, \$38.35, he remitted to the church \$320.65 in gold coin, for which he holds the receipt of the church. This, added to the pledges he obtained while in Victoria, makes a total of \$1,710.65. To perform this service, he had traveled an extra thousand miles, aside from his journey to and from San Francisco to dedicate the church. He gave a full half-month's service to the church in Victoria; wrote nearly four hundred letters; sent out four thousand circulars, scattering them widely over the coast; and wrote letters to all our leading religious journals in the East and South, and in Canada. He likewise wrote to many personal friends in Chicago, St. Louis, Detroit, Philadelphia, New York, and Boston, and obtained a hearing before the ministers' meetings in several cities, everywhere making a specialty of the North Star Mission and of British Columbia as an unprecedented opening for mission work in North America.

The chief value the author sees in these later years in such a work as this, is found in the great interest it aroused on the Pacific Coast and in the timely aid given by Associations and Conventions in the States of Washington, Oregon, and California, and by the American Baptist Home Mission Society, the final outcome of which was the formation of a most intelligent and prosperous convention that is now merged in the greater organized work in Ontario.

In his "Field Notes," Bro. J. C. Baker says:



British Columbia as a missionary field for Baptists is destined to occupy a very conspicuous place in our work on this coast from this time on. We would not ignore it if we could; we cannot if we would. It is given by God to the Baptists of the coast as a ward to rear and nurture, to foster and guide, till it shall become strong in the Lord Jesus to do valiant service and independent work for him.

To one never on the ground, Victoria, Vancouver Island, B. C., seem a long way off, a cold barren region, as if nothing like civilization, or wealth, or refinement could be found or developed there. But what are the real facts?

First, taking the whole year together, you have as healthful and enjoyable a climate as can be found on the coast, except in special localities, and a soil adapted to producing cereals, root crops, and fruits of nearly all kinds, of the first quality.

Secondly, here are mineral lands, both extensive and rich. Gold, silver, copper, iron, and coal abound, and are being developed with commendable energy. In the second annual report of the Minister of Mines, just now presented to the Provincial Parliament, beginning its session this week in Victoria, I find the actual yield of gold up to 1875 estimated at over \$38,000,000. The two coal mines, Vancouver and Wellington, put out for the same year 110,145 tons of coal, and show an increase of 28,597 tons over the previous year.

Thirdly, the annual school report of 1875-1876 has been kindly furnished me, by which I learn that the province has a well-organized school system efficiently at work.

Fourthly, the dwellings are homelike and pleasant, many of them elegant. If you were here to-day, February 23, you would almost think you were in Kentucky in April, or in some of the Eastern States in May. You realize at once that you are surrounded by intelligence and refinement, by wealth and development. Among the commonwealths of this Pacific Coast, the Province of British Columbia is already taking high rank, and will continue to hold a conspicuous position.

Of the more than two million Baptists of America, some have already found their way here, and many more will come. Among the people here, Baptist sentiments prevail as largely, perhaps, as in other places. Most of the school districts are without Sunday-schools; there are some Baptists in all the towns, and Baptist families scattered over all the settled portion of the country.

I hope to get a favorable response to my request of the Home Mission Society to aid in the support of Brother Carnes. Then, cannot we carry out the suggestion made in my last "Field Notes," and make an effort to aid the Victoria church on the third Sunday in March? I know, brethren, that I am asking an extraordinary effort; but I believe that it is demanded, and that none of us will be sorry to have some money invested in the cause of our blessed Redeemer in this North Star Mission.

## CHAPTER II

### THE VICTORIA CHURCH

A pastorless church. Pastor J. H. Teale. Pastor George Everton. Period of great tribulation. A ray of light. The colored problem. Sending out Brother Gowen. Division of the church. Pastor J. H. Beaven. The church disbanded.

THIS first church of Victoria consisted of about equal numbers of white and colored people working in perfect harmony. The race prejudice that prevailed in the United States was not found there. The colored people conducted a large and respectable business; they owned property; commanded respect as business men, and were treated as equals in the different churches. They did most of the draying of the city, and owned many of the carriages used both for hotel and pleasure transit. In the First Baptist Church they were as wealthy as the whites, if not more so. It was evident, however, that the union of the two classes in one church could not exist for many years; but it was hoped and believed that it would continue until the church had grown to such numbers and ability that, when the change did come, there would be a brotherly division, and each would be ready and able to take up a separate work marked by the color line.

Not long after the dedication, some difficulty arose in connection with the pastor; but whether it had anything to do with the color line or not, the author has no data to determine. One of the deacons, prominent in the affairs of the church, wrote to the author under the date of May 7, 1877:

Mr. Carnes has left Victoria; whether to return or not, we do not know. A gentleman from England is here on business, a Baptist; and he is keeping up the services for us. . . The brethren sent out for me to come in, as Brother Carnes had left with a threat that if he ceased to be pastor, the church would not secure the money you were collecting for them. . . A business meeting was held, in which it developed that the pastor had charged some of the members with dishonesty, and used other expressions of like character while, at the same time, the members had been doing all they could for him.

Brother Carnes was of a fiery temper, and so were some of the brethren; and the breach became so wide that his return was not desirable.

After the pastoral relation was severed, the pulpit was vacant until September 16, 1877, when Rev. J. H. Teale, of California, became pastor and labored faithfully about a year and a half before he took charge of the Oregon City church. Brother Teale's pastorate was hopeful in many respects. In November, 1877, Dea. C. Bishop,

the superintendent at the Esquimalt Navy-yard, writes: "Our congregations are good; our prayer meetings largely attended. There is hope for our cause here. Brother Teale is winning golden opinions."

Under the date of September, 1878, Brother Teale writes: "We have started a Chinese mission in Victoria, with Mrs. Celia McNaughton as superintendent. We hope to be able to interest many of our brethren and sisters in this mission." Brother Teale's pastorate continued until December, 1878. We quote from Bro. M. E. Traver's letter in the *Baptist Beacon* concerning his resignation:

VICTORIA, B. C., December 23, 1878.

Having spent a few weeks in Victoria now for the third time since the formation of the Baptist church there, I thought a few lines might be acceptable.

Our beloved brother, J. H. Teale, resigned his pastorate some three weeks since, to take effect the first of January. This action was prompted solely by a sense of duty; but of this no acquaintance of Brother Teale's needs assurance. His desire is to go wherever the Spirit of the Lord may indicate, and where he can be most useful in the service of the Master. He is anxious to effect a reduction of church indebtedness before he leaves; if possible, to remove the floating debt of the church about \$450 yet unpaid or unprovided for. If this can be extinguished, the church will be relieved from present embarrassment, as they are allowed a term of years to meet the remainder of the indebtedness, viz., \$3,000.

The church also says in the same paper:

We regret exceedingly that Rev. J. H. Teale has resigned the pastorate of this church, to take effect in January. He thinks he will be able to remove the floating debt from the church before leaving. This will be a blessed result to reach, and his whole pastorate and other work in British Columbia must be considered as one of the most successful it has been our privilege to record. Of this we will say more in our next issue, when we have the data before us. We hope Brother Teale will enter upon work in Oregon at an early day, unless he is unable to carry out his purpose of completing his course of study, and then, of course, he will settle here and do his life work. Now this important field would be destitute of a pastor. But God will certainly send them a man as he did before. May God bless the church and outgoing pastor is the prayer of many hearts.

The pulpit was then occupied for about a year, beginning in March, 1879, by Rev. George Everton, of Woodstock, Ontario, after whose departure the church was again left without a spiritual leader. Deacon Bishop speaks highly and hopefully of this brother, and the new pastor is much encouraged as his letters show. We quote from the *Baptist Beacon* of July, 1879:

Brother Everton, writing at a later date, speaks of the Ladies' Aid Society as doing nobly. They assumed a debt of \$34, and in six weeks' time had paid \$20 of it. Brother Everton says they are not only working harmoniously, but increasing in numbers. May the dear Master soon lift the cloud from over this church and allow them freedom from debt.



A sister from Victoria writes, sending us three subscriptions for the BEACON, with a reasonable assurance of more to follow. She speaks encouragingly of their church, and in the highest terms of their pastor; she also speaks of the cause at New Westminster as being in fine condition. These are important points, and the Lord seems to have sent the right man to the right place.

The period after Brother Everton left may fitly be called a time of great tribulation; but a ray of light streamed through the gloom when Rev. Joseph Beaven, of California, accepted the pastorate in May, 1881, continuing his official labors about a year and a half. The ray of light was appreciated, but hardly flooded the darkness. In addition to its great financial burden, the church had become divided on the color line, a division which for years had been growing not only in the church, but also in the city generally. Being so equally divided, both in numbers and ability, both in money and service, our church was liable to be broken up by this internal division. The Board of the North Pacific Convention, which had adopted the church as a mission, from the reports received, feared its destruction, and sent Rev. J. C. Baker, the president of the Board, to Victoria to examine and adjust the conflicting elements. Mr. Baker went to Victoria in March. Finding that the trouble grew out of the business of the church, over which the members had divided on the color line, he called a meeting of the entire church for consultation. Seeing no hope of settlement in the committee of the whole, he asked for a committee of six, three of each class, to formulate and report a plan of adjustment. The committee, after a long and prayerful conference, reported to the adjourned meeting of the church, at which all the members were present, as follows:

Your committee, appointed to recommend a plan for the more successful prosecution of the work of the First Baptist Church of Victoria, taking all the circumstances of the case into consideration, and the present embarrassment of our work, would respectfully recommend that the entire business and management of the church be given into the hands of either the colored members or the white members as the church shall decide by vote.

Respectfully submitted,

DEA. C. BISHOP,  
A. CLYDE,  
T. W. PIERRE,  
A. J. CLYDE,  
DEA. M. F. BAILEY,  
F. RICHARD,

*Committee.*

Victoria, B. C., March 31, 1881.

Upon the presentation of this recommendation to the church, the following address was delivered by Mr. Baker:

DEAR BRETHREN AND SISTERS: On coming to Victoria under direction of the Missionary Board of the North Pacific Coast Convention, I was sorry to find that you had not been working harmoniously together, and



Mr. A. J. Clyde



Mrs. A. J. Clyde



Mrs. C. Spofford





that there seemed very little, if any, probability that you could do so in the future, on account of race prejudice on the one hand, and race sensitiveness on the other. I found also that the cause we all love is being brought into disrepute, and hindered in its progress because these obstacles could not be overcome and harmony secured. I found also that both the white and colored members of the church had borne alike the unusually large expense which the church has been obliged to meet in carrying forward its work to the present time. I found also that the present commercial value of your property was covered entirely by a mortgage of \$3,000 on the same, upon which you were paying ten per cent interest, which, added to insurance also held as collateral to secure the mortgage, made an outlay of \$341 annually, besides your incidental expenses and the support of a pastor, which would add at least \$1,100 more, reckoning \$1,000 for a pastor and \$100 for incidentals, thus making a total of \$1,441 annually.

I was sent here by the Board to see if the condition and prospects of the church were such that I could recommend the settlement of a pastor, under appointment of the Board, and whose salary should be paid in part by the same. This I could not do, in the condition in which I found the church, for reasons already stated. I then asked for a committee of conference, consisting of three of the leading men from each side. This committee was appointed and had a free, full, and brotherly conference, and they have presented their report for your adoption, as in their adjustment the wisest thing to be done.

If you adopt this plan heartily, and in a Christian spirit, I think the following points will be gained:

1. It will open the way for the party taking charge of the business and management of the church to mature plans for the settlement of a pastor and the payment of the mortgage in which there could be unanimity, and the church could be saved from disrepute.

2. It will open the way for the other party quietly to withdraw from the church, and to organize a new church whenever in their judgment it will best subserve the cause of Christ and please themselves.

3. Under such management the final result will be, I believe, to draw to the support of the Baptist cause the entire Baptist element in the city, both white and colored.

4. It will, I believe, secure the hearty co-operation of our Board with the party taking the management of the church, whether white or colored, until the debt can be paid or the church can become self-sustaining, provided the management be conducted with ordinary business forecast and in a Christian spirit.

5. I believe such a course would finally result in the organization of a second Baptist church. I think that, when brethren cannot agree, the wisest course is to separate in a friendly way, and for each to work in his own way and according to his own preference; and by so doing I believe God will be better pleased, and churches more respected in the community, and much more can be done for the conversion of men.

Now, if you will heartily adopt this plan, I will then meet immediately with the party taking charge of the church, and arrange to send a missionary pastor here to take charge of the work at the earliest possible time our Board can send him; and I will also help the other party to the extent of my ability as soon as it should organize by itself.

Dear brethren, I love you all alike as Christ's followers. I pray for your peace and prosperity. I have spent much time and money in the past to help you. I desire to help you now. I recommend the adoption of the plan; because all things considered, I believe it to be the best thing to be done. Now, may the God of Peace help you to decide wisely is the prayer of your brother in Christ,

J. C. BAKER.

The report was then adopted. Here it should be understood that there was a spirit of real Christian brotherhood prevailing through all the various meetings, notwithstanding the tension under which all were laboring. As one result of Brother Baker's visit, Rev. Joseph Beaven was installed as missionary pastor in May, 1881. In June of the same year the church was represented by delegates in the Puget Sound Association.

Meantime the church sent one of its members, Bro. Thomas Gowen to the other provinces and to England to obtain help to lift the debt; a service which apparently he faithfully performed without the adequate results.

The following is the report of the Board to the Convention concerning this mission:

#### VICTORIA, B. C.

This field, over which the Board has had so much anxiety, is now supplied with a permanent pastor. In January, 1881, we sent the president of our Board, Rev. J. C. Baker, to examine the condition of the work, and if possible, to adjust matters at Victoria. The white and colored people being about equal in numbers in the church, and it seeming impossible for the two elements to harmonize in their work, it was finally agreed to adopt the report of a committee of six brethren, three white and three colored, which had been appointed to recommend to the church a plan for future operation, in substance as follows: "That the entire business and management of the church be put in charge either of the white or colored members," with the understanding that the other party should have the privilege of withdrawing and forming a new church at their option. After the church adopted the report of the committee, the management was offered to the colored people; but they were not willing to accept it, and it was finally given in charge of the white members. The colored members have mostly withdrawn, but as yet have organized no church. The Board, through its president, has proffered them aid if they will do so. On assuming charge of the church, the brethren invited, upon recommendation, Rev. Joseph Beaven, of Salinas City, Cal., to visit them, which resulted in his receiving a call from the church to become its pastor, and he is now laboring there under the appointment of the society. They have thoroughly organized their forces, the work is taking on a look of permanence, and hope is inspired. If they can succeed with their sinking fund, which they are providing for their church debt, our cause will go forward in Victoria, and this looks somewhat hopeful, though the struggle will last for some years. The folly of creating church debts in the erection of houses of worship is fully exemplified here. It is a policy which we make every effort to discourage.

In June, 1881, the church gave the following report to the Puget Sound and British Columbia Association:

VICTORIA. We have been without a pastor, but have kept up our Sunday services, Sunday-school, and prayer meetings. Rev. J. C. Baker, of Salem, visited us in March to see in what way the church here could be put on a more prosperous footing. Bro. W. E. M. James, the newly appointed missionary for Puget Sound and British Columbia, has been with us a few Sabbaths. At present we have Bro. J. Beaven, from

California, laboring amongst us; we believe he is the man for this field, and hope the Mission Board will do all it can to sustain him here, as we pledge ourselves to do what we can. Most of the colored brethren have gone out from us, which leaves us with a membership of only twenty-six. May God bless you in all your meetings!

In June, 1882, we find the following record of the Victoria church in the minutes of the Association:

We record with gratitude the goodness of God to us within the past year. Our growth, though slow, we trust is permanent. Services have been held regularly on the Lord's Day, also a ladies' and young people's prayer meetings. We have a monthly missionary meeting in connection with a mission circle. We have reduced the debt on the church two hundred dollars, and have made contributions to home and foreign missions.

We are praying and waiting for the outpouring of the Spirit.



## CHAPTER III

### THE CALVARY BAPTIST CHURCH

The fatal blow. The mortgage foreclosed. The church homeless. In a rented hall. Not long dead. The new church. Two strenuous people. The new name. The new lot. The call answered. A great revival. The new edifice dedicated. The American Baptist Home Mission Society. The new mission. Anticipating the future.

EARLY in June, 1883, just after Mr. Beaven had removed to Tacoma, the long-dreaded, long-averted blow suddenly fell; the mortgage was foreclosed, and the chapel-child of many prayers, tears, and sacrifices, on which several thousand hard-earned dollars had been expended, passed into other hands.

The brethren continued for five months to hold meetings in Masonic Hall, and on June 3, 1883, disbanded. But all was not lost, for hope was not lost, and even in death there was the promise and potency of life. The visit of Rev. D. J. Pierce at this time, accompanying Miss Fields, returned missionary, was most opportune. Grasping the situation of affairs, he advised the disbanded members to reorganize, and make arrangements to secure a pastor and church lot and building. Inspired by his wise enthusiasm, the church arose on the third day from the ashes of her shattered hopes, and on the fifth of June, 1883, the twenty-three brethren reorganized under the name of the Calvary Baptist Church.

From this day onward there was evidence of steady though quiet growth. Late in October a lot on Herald Street was purchased for \$700; and in the month following, owing chiefly to the earnest efforts of Mr. Thomas Haughton, the Home Mission Society promised the church a gift of \$700 annually, and an additional \$500 on the completion of the new church edifice. A call to the pastorate was extended in the following February to Mr. Walter Barss, of Nova Scotia, then completing his theological studies in Rochester, N. Y. The call was accepted, and after graduation and ordination, and after months of work on behalf of the financial interest of the church, the pastor entered upon his work September 20, 1884. As the weeks rolled by, signs of growth became so encouraging that at a meeting held May 13, 1885, it was heartily resolved to take active steps toward erecting a house of worship. While these building arrangements were progressing, a quiet but blessed revival quickened the church into new life.

Rev. Dr. Graves, of New York, arriving very opportunely at this time, special evangelistic services were conducted by him for three weeks, which proved to be a great spiritual blessing to the membership. The pastor was then suddenly laid aside by a serious illness



Dea. Thomas Haughton



Mrs. Robert Moran



Mrs. J. L. McNaughton





for several weeks, but Rev. A. B. Banks, general missionary, was providentially enabled to assist the church most efficiently in the work of ingathering. The pastor was raised up to resume his labors early in November, and in the following month the new chapel on Herald Street, which had been for several months under construction, was publicly dedicated to God's service, it being the second Baptist place of worship in British Columbia. The thirteenth of December, 1885, will, therefore, ever be regarded as a memorable epoch in our denominational history. On that occasion the church was favored with the presence of Revs. R. Lennie, of New Westminster; A. B. Banks, general missionary; J. C. Baker, Superintendent of Missions, and J. Q. A. Henry, pastor of First Church, Portland, who, by request, preached the dedication sermon. The church owes a debt of gratitude to Pastor Henry, through whose efforts, with God's blessing, money pledges were obtained sufficient not only to provide for the debt on the church, but to complete the original plans by building an addition for Sunday-school and prayer meetings; about \$1,243 being subscribed on the day of dedication. The schoolroom was forthwith commenced, and on March 23 was opened for use.

Thus the Calvary Baptist Church, which two years ago numbered twenty-seven members, without a pastor and without a home, now numbers seventy-nine members who, with their under-shepherd, can worship God in their own sanctuary.

To the American Baptist Home Mission Society this church will be under lasting obligations, for with Christian magnanimity they reached a helping hand across their own national boundary into Canadian territory, and with prompt and hearty generosity relieved their struggling brethren.

This sketch would be incomplete, however, without mention of the Baptist mission organized at Spring Ridge, a suburb of Victoria, on the Sunday before dedication, December 6. This Sunday-school enterprise was started and has since been held at the house of Bro. P. Wilson; over forty names are now enrolled, and a small mission chapel is greatly needed. Cottage prayer meetings have been held in that same neighborhood every week, which have been seasons of refreshing.

In thus reviewing the past with its precious lessons, and anticipating the future with its promised blessings, let us look away from the creature to the Creator through whom alone this work has been successfully accomplished, and exclaim with humble gratitude, "Not unto us, O Lord; not unto us, but unto thy name, give glory" (Ps. 115:1).

The pastorate of Brother Barss in Victoria was phenomenal. He came to his work here from Rochester Theological Seminary with an acknowledged record from the faculty of high standing and thorough preparation. He came to a field of great importance and great

possibilities, with obstacles to overcome sufficient to tax to the full a man of large experience and superior abilities. In the initial work he showed ability of a high order, which foretold his future. In 1887 his church had increased to one hundred and eight members. Spring Ridge Mission was in a chapel of its own, with a flourishing Sunday-school, a weekly prayer meeting, and occasional preaching by the pastor. Another outstation had been taken up at South Saanich, with several conversions, the pastor preaching there on alternate Sunday afternoons.

Brother Barss resigned his pastorate in the fall of 1887, with one hundred and eight members enrolled, after three years of successful but perhaps too strenuous work. It may have been partly the cause of his early death, which occurred in Geneva, N. Y., in 1891. He was loved and honored, but the Lord had need of him in his upper mansions.

He was succeeded by Rev. M. L. Rugg, also a graduate of Rochester; a man of fine presence, standing high as a preacher; a man of experience and of ability to carry forward the work so auspiciously begun in this important and growing city. He was called in November, soon after Mr. Barss closed his work. Special services were held, and many additions followed. He was assisted in these meetings by the celebrated evangelist, Rev. George Robert Cairns, whose presence on the North Pacific Coast was always a benediction. The church was now prospering in all departments of its work. Brother Rugg's pastorate continued for four years, in which period the church gained such strength of character as gave it easy prestige as the leading Baptist church in the province, a position which it still maintains.

The church has recorded all this in a beautiful appreciation of his services when he closed his work in 1892:

During the year we have erected a neat mission-school building at a cost of \$1,000; also enlarged our schoolroom in the city to double its former size. Various branches of church work have been well sustained. Rev. M. L. Rugg closed his labors with us after four years of faithful work. The church, weak when he came, when he left had one hundred and ninety members, with a second church as a branch from the parent stem. His was a most blessed and fruitful ministry indeed.

Rev. J. E. Coombs was Brother Rugg's successor, holding the pastorate in 1893. Brother Coombs was a young man of good abilities and pleasant address, of an evangelistic turn of mind. He was a favorite with the young people, but his pastorate was too short to impress itself very strongly either upon the church or upon the life of the growing city.

Rev. Thomas Baldwin succeeded Brother Coombs in 1894. As in the case of Brother Coombs, the brevity of Brother Baldwin's pastorate prevented his full ability from appearing in any reported results that can be tabulated. Brother Baldwin was a strong man;

in some ways he was among the strongest we have had on the field. He excelled as a preacher, especially along doctrinal lines, and was always heard with interest and profit. His experience in the ministry and his general good judgment made him a man often to be consulted. He had a strong personality, and often put out views of his own, both in the interpretation of Scripture and in the practical lines of organized denominational development. While not always carrying the majority with him, he was both practically efficient and intensely biblical, possibly too much so for extended pastorates; but what he built had a sound basis upon which to stand. He was well liked by the church and by the city in general.

Rev. Ralph W. Trotter followed Doctor Baldwin in 1885, and held the pastorate until after the organization of the British Columbia Baptist Convention, of which he was a conspicuous constituent member. He was a pastor of repute, and showed strength as an adviser of denominational movements.



## CHAPTER IV

### THE NEW WESTMINSTER CHURCH

New Westminster in 1878. Baptist beginnings. Constituent members. House-to-house services. Services in the courthouse. The Sunday-school. The pastor from Victoria.

THE second Baptist church in British Columbia was the Olivet Church of New Westminster, organized August 8, 1878. This church bore a conspicuous part in laying the foundation for Baptist church growth in British Columbia, and deserves a record next to the Calvary Church in Victoria. New Westminster was, at this date, the second city in size and wealth in British Columbia, and was fast growing into prominence. It is located on the Fraser River, at the head of navigation, and had a population of about three thousand and several public buildings.

Like the church at Victoria, this church had a memorable early history. In August, 1878, the following persons banded together to effect a Baptist beginning in this beautiful city, namely: Mr. and Mrs. Matthew Grey, James Turnbull, William Freed, C. M. McNaughton, and John Williams. For some time the services were held in the homes of the members; but a Sunday-school was opened in a rented hall with good success. Finally, arrangements were made with Rev. J. H. Teale of the Victoria church to preach once a month at New Westminster. It was Brother Teale, in connection with Rev. J. T. Huff, general missionary of the Baptist Missionary and Educational Society, who had organized the above members into a church under the name of the Olivet Baptist Church. This arrangement with Brother Teale could be only temporary, but it had its place in prospecting. Two persons were baptized, but soon left the city. When Brother Teale could come no longer, the brethren still held together, having services at least when Providence favored them with a visiting minister.

It was early in 1878 that the Baptist Missionary and Educational Society, which afterward became the Baptist Convention of the North Pacific Coast, sent their general missionary, Rev. J. T. Huff, to British Columbia for several months of work. His first work was in Victoria, and as next in importance he took up the work at New Westminster. Since New Westminster was then only second to Victoria as a strategic point for Baptist effort, we give the full history of the beginning of the Baptist church there, which will appear in the three following letters, published in the *Baptist Beacon* for September, 1878:



Rev. Robert Lennie



C. M. McNaughton





## THE "BAPTIST BEACON"

(The following private letter is of such deep interest to all our people that we publish it entire.—Ed.)

VICTORIA, B. C., August 13, 1878.

REV. J. C. BAKER:

*My Dear Brother:* Brother and Sister Huff spent the first Sabbath in this month with our church. Brother Huff preached morning and evening, with great acceptance to the people. I am more and more persuaded that Brother and Sister Huff are specially called and prepared for this missionary work. God is blessing them in it. On Tuesday, the sixth, we went aboard the steamer *Enterprise*, of the Hudson Bay Company, crossed the Straits of Georgia, and proceeded up the Fraser River to the beautiful town of New Westminster. Here we found the brethren glad to welcome us, and the streets strewn with posters announcing service for the evening. There was very manifest humility and willingness to do whatever the Lord directed, so on Thursday evening the First Baptist Church of New Westminster was regularly organized with seven members. The material of this church, for the quantity, is good and very promising. There are two experienced deacons, an experienced and faithful church clerk from our own church in Victoria, an organist, a choir leader, and a zealous young man evangelist. Two were received for baptism, and Brother Huff administered the ordinance on Sunday. There are about a dozen more Baptists in the place, who will unite soon, and several of them by baptism. A family of our congregation left Victoria to-day to make their home in New Westminster. Brother Huff will continue his work there for some days, and will no doubt be the means of bringing in other members. The night after the organization took place, Rev. H. W. Brown was present in the meeting with us, making it quite an interesting occasion, as his coming was wholly unexpected. The language, which seemed most appropriate to us on that night, was, "Behold what God hath wrought!" Only four months before I had visited the place for the first time, and Brother Turnbull told me he knew of no other Baptists in the place besides himself. But now a church is organized, candidates coming forward for baptism, and a Baptist pastor, a Baptist missionary, and a Baptist evangelist all in the field at once.

The Hudson Bay Company passed us up and back free of charge, and furnished us with the best of meals in the bargain. We are under many obligations to them and their accommodating steamer stewards.

Rev. R. W. Brown, an evangelist of national repute, commenced meetings here in our church at Victoria and in the Presbyterian church last Sunday with good congregations. They are continuing every night with growing interest. Prejudice is rank in some quarters, but good fruit is maturing.

We expect to go with a delegation from our church soon to recognize the new church at New Westminster. I wish you could be with us and rejoice over this newly born sister. The New Westminster church expects to be represented at Puget Sound Association next month.

At Victoria we have just received \$150 from England, being money raised by Brother Gowen while there. This has been banked with what you sent us to await such time as we can meet the whole floating debt.

Our brethren are laboring hard to increase the pastor's salary and pay an insurance policy on his home of \$75. It is money! money! all the time. I am astonished at the patience of some of them. (The Lord Jesus stands over against the treasury and keeps the accounts.—Ed.)

Send us a few more extra *Beacons*, if you can; I am getting more new subscribers.

Much Christian love to the brethren,

J. H. TEALE.

VICTORIA, August 23, 1878.

DEAR BROTHER BAKER: I arrived in Victoria on July 31, and remained and preached twice for Brother Teale. Did what I could in the way of visiting among his people. All seemed to appreciate our visit. On Tuesday, August 7, started for New Westminster. Brother Teale went with us. On our arrival we found a meeting advertised for the evening at the Good Templar's Hall. At the hour appointed nearly all the Baptist brethren were there, and we found them a very earnest, faithful band, although few in number. We held meetings every night and twice on Sabbath for two weeks. Brother Teale remained with us from Tuesday until Saturday of the first week, doing all he could. We visited together every family or person we could hear of who had been raised a Baptist. On Thursday, August 9, we organized a Baptist church with seven members, and after the organization two were received for baptism. The next evening Brother Teale preached a sermon to the new church, at the conclusion of which one person was received into the church on her experience. At the organization of the church two deacons were selected, both of whom had served in that office before. One of them is a leader in music. One of the sisters is a teacher of music, and she will act as organist. On Sabbath, at 3 p. m., a large number of persons gathered on the bank of Fraser River to witness the baptism of a dear brother. A solemn impression was made by the administration of the ordinance. Very many of them had never witnessed an immersion before, and this was probably the first time the waters of the grand old Fraser River were used in the administration of gospel baptism. In the evening we had a much larger congregation than before. During the meeting quite a number seemed anxious about their salvation, and some, I trust, were fully rejoicing in the Lord. To him be all the glory.

On Friday evening, August 16, we organized a Sabbath-school, and the church appointed the hour for meeting at ten Sabbath morning, at which time five classes were formed. Thirty-two, old and young, were present. They made arrangements for singing books, but of papers and library books they have very few. Can the Publication Society help them toward a library or Bibles? if so, it will be thankfully received. (The supplies needed were furnished by the American Baptist Publication Society, from Salem, or partly by donation.—Ed.) Their superintendent's name is J. Willian, and Brother Teale has promised to give you the particulars of the organization of the church, and also the recognition service; therefore I will omit that.

I sent you five names for the *Beacon* from New Westminster,

J. T. HUFF.

## RECOGNITION SERVICE

VICTORIA, B. C., August 28, 1878.

DEAR BEACON: The Baptists of this province have lately enjoyed privileges and received blessings for which they wish to accord their thanks. The coming to us of Missionary Huff and Evangelist Brown, together with the organization and recognition of a new church at New Westminster, are events long to be remembered by us. The Baptist church at Victoria no longer stands alone in the province and sisterless. The most northwest outpost of our Baptist Zion is now at New Westminster, and not here. A faithful little garrison has been established there for the defense of truth. They mean to "hold the fort"; yes, more than this, for the people have a mind to work. This church called a council which convened on the twentieth of August and duly recognized it as a regularly organized Baptist church. The council was composed

of a large delegation from the Victoria Baptist church, and the following visiting brethren: Rev. Mr. and Mrs. J. T. Huff, Oregon City church, Ore., Rev. Mr. and Mrs. H. W. Brown, Baptist church, Wisconsin; Bro. C. H. Harris, First Baptist Church, Oakland, Cal. The council organized by appointing J. H. Teale, chairman, and Albert Clyde, secretary. The sermon was preached by Rev. H. W. Brown, the evangelist, the charge to the church given by J. H. Teale, and the hand of fellowship extended by Rev. J. T. Huff, of Oregon City. The church has a membership of ten, with a good prospect of increase. Some await baptism. An interesting Sunday-school of thirty-five scholars was organized the second Sunday after the organization of the church. This church expects to have and support preaching at least a part of the time. Let all the brethren remember this new and needy mission field. Their first contribution to our mission is \$26.

In our meeting at Victoria, Rev. Mr. Read and congregation united with us in Mr. Brown's work, but the rest of the churches stood aloof. Congregations were good, but not very large. Many express their thankfulness for Mr. Brown's coming here, and many in and out of our church testify to having been greatly benefited. Some have been restored to joyous fellowship, and quite a number are inquiring the way of life. Oh, for wisdom to know how to gather the ripening harvest!

Your brother,

J. H. TEALE, *Moderator.*

In 1879 Bro. M. E. Traver, from Puget Sound, visited the city on business, and reports to the *Baptist Beacon* as follows:

I have recently visited Nanaimo, a coaling port, perhaps one thousand two hundred inhabitants. There are three Pedobaptist societies in the place, besides Roman Catholics. Between Nanaimo and Wellington, a small mining town seven miles distant, at a stage station, the proprietor, also another gentleman, each invited a lady passenger if she would accept something to drink—wine or other liquor. A sad commentary this, I thought, upon the existing state of morals.

At New Westminster, a thriving pleasant town on Fraser River, there is an organization consisting of ten faithful members. Its prayer meeting is the first I remember having attended where all take part. None there that have a name, and are dead. I first met one of the members as a stranger, who, at his own home, asked me if I would accept a tract. Feeling rebuked for my remissness, I commended his fidelity, when he enforced his excellent example by saying, "We do not know how short the time may be that we are permitted to work for our blessed Lord."

A serious reflection, certainly. I found its author poor in this world's goods, but rich in all that constitutes true riches. I was not greatly surprised, and not a little gratified, to learn he was connected with the Baptist interest at Westminster. Services are held there twice each Sabbath in the Good Templar's Hall. Once each month supplied by Brother Teale, the remainder of the time by two of the brethren. Another member, fourth in order that I have referred to, who had charge of the prayer meeting the evening that I was present, could, I am sure, if occasion required, fill the desk acceptably and with profit to his hearers.

New Westminster then had a population of about three thousand. The mission Board of the Convention regarded it as a field of unusual importance, and every possible effort was made to secure a pastor.



Supplies were obtained as the church had opportunity. The Board sent its general missionary and Sunday-school missionary to encourage the members. Rev. W. E. M. James, the Sunday-school missionary, spent some time with the church in 1881, and Rev. A. J. Hunsaker was also sent to labor there for a time. No pastor was obtainable, however, until February, 1885, when Rev. Robert Lennie preached his first sermon in the courthouse. Very naturally the church became disheartened by this long probation. The changes incident to a new and growing country depleted their ranks, since some members left for other more promising places to expend their energies and build up their homes; but a few brethren held on, believing they had a right to the promise of the Master: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

The history of the coming of the first pastor is full of interest, showing how the Holy Spirit leads. It seemed good to the brethren and to the Holy Spirit that none other than Rev. Robert Lennie, pastor of the church at Dundas, Ontario, Can., and a graduate of Spurgeon's College, London, England, should have the high privilege of the pastorate. In 1884 the North Pacific Baptist Convention sent Rev. J. C. Baker, then Superintendent of Missions, to Detroit, Mich., to represent its work on the Northwest Coast at the National Anniversaries. Brother Lennie was present at those meetings, heard the address of Brother Baker, and sought an interview which he describes as follows:

With a view to obtaining a field of labor on the Pacific slope, I had an interview with Mr. Baker. Among other spheres he mentioned New Westminster; but considering the state of my health and the evident arduousness of the work to be done with such a feeble interest, I declined to enter into negotiations with respect to the field.

It appeared, however, that Providence had otherwise directed, for, after arriving with his family on the coast and settling for a short period in Whatcom, W. T., at the request of the Superintendent of Missions and of the Board, Brother Lennie was induced to visit the field in November, 1884. The result of this visit and of a visit by the superintendent was the settlement of our brother over the church. Pastor Lennie's first sermon on the field was preached in the courthouse on the afternoon of the first Lord's Day in February, 1885, to a very fair attendance.

To some people it was a matter for marvel how a band of four church-members, without a superabundance of the world's goods, could think of sustaining a pastor whose family comprised nine persons, and surmising outside were not wanting that the thing could not be done; indeed, it was thought presumptuous for such a handful of people to attempt establishing an additional church in the city. But we record with praise to the great Head of the church and gratitude to the American Baptist Home Mission Society the pastor

has been sustained and the cause established. There has no doubt been the exercise of self-denial on the part of pastor and people, but the result is more than gratifying.

Every other denomination in the city had received from the local government a grant of two building lots; and when the pastor accepted the charge, he was led to believe that his church would share with the others. But to his disappointment he soon discovered that no government property was available for the Baptists. Application for lots was made to the city council with a similar result. Bro. James Turnbull had for some time given the church to understand that he would donate a building lot for their purpose or its equivalent in cash, provided another site were chosen. When a few months after the pastor's settlement the church decided to erect a house of worship, it had barely the faith to undertake such a building as it now possesses. But circumstances arose to defer operations. Every delay was a gain in the size, architecture, and substantiality of our church home.

This elegant house—the offspring of many prayers and much anxiety to all the members, especially the building committee, and more especially the pastor—was dedicated to the Lord on the first day of the week, December 12, 1886. The edifice is of red brick, semi-Gothic in style, forty-six feet square, with tower and spire, seated in amphitheater style, and carpeted and cushioned throughout. The basement contains lecture hall, classrooms, and study; it is lighted with gas, by a beautiful reflector suspended from the ceiling. It is practically, if not absolutely, free from debt. During the two and a half years of pastoral oversight the membership has increased from four to fifty, while several have been dismissed to other fellowships, and we expect soon to add others.

At the dedication Rev. J. C. Baker, of Salem, Ore., preached in the morning, Rev. Walter Barss, M. A., of Victoria, in the afternoon, and Rev. A. B. Banks in the evening. The congregations were good, the sermons were excellent, and the subscriptions and donations liberal. The choir of the Calvary Baptist Church, Victoria, gave a rich musical treat on the following Monday evening. The entire proceeds of all the services were nearly \$1,300.

In Brother Lennie's pastorate of two years and a half, the work at Vancouver, twelve miles away, was opened by him as a mission of the New Westminster church. Brother Lennie gives the following terse history of the mission:

The arm of our church has reached out to Vancouver, the terminus of the Canadian Pacific Railway. The pastor, at an early date, commenced preaching there; and as a result had the happiness of forming a church, which now numbers over twenty members, and by the time this sees the light will have her own settled pastor and be worshiping in her own house, with the prospect of soon outgrowing her foster-mother. We thank God and take courage. "Not unto us, O Lord; not unto us, but to thy name give glory, for thy mercy and for thy truth's sake."

Brother Lennie not only organized the First Baptist Evangelist Church of Vancouver, but he preached to it one-fourth of the time, until Rev. J. W. McDaniels, of Iowa, was settled as pastor in 1888.

After the resignation of Brother Lennie, Bro. Alfred Stone, a student at McMaster's Hall, supplied the Westminster church for a time.

In 1889 Rev. Thomas Baldwin became pastor; and this was a year of ingathering. Thirty were baptized, thirty-five received by letter, and there was a net gain of sixty in the membership, which was now one hundred and thirteen. Brother Lennie's salary had been \$1,200 a year, one-half paid by the American Baptist Home Mission Society by recommendation of the North Pacific Convention Board approved by the Superintendent of Missions. The church now assumed self-support, with an advance of salary to \$1,500 a year.

Rev. J. H. Best, of Ontario, followed Brother Baldwin, entering upon his pastoral relations in June, 1890, when there was a membership of one hundred and twenty-two. In 1892 an extensive revival occurred, and the pastor was assisted in special meetings by Rev. J. E. Coombs. The membership reached two hundred and sixty and all departments of church work were in a flourishing condition. That year the house of worship was enlarged at a cost of \$15,000. This too was a time of great spiritual development and activity. The church had a large and flourishing Sunday-school, a young people's society numbering sixty-five, a young ladies' self-denial society of twenty members, a women's missionary society carrying on church and city aid, home and foreign missions, and a flourishing mission band of twenty-four members. Each of these societies was supplied with an efficient corps of officers and leaders, and was healthy, vigorous, and helpful in the activities of the church. In February, 1895, seven deaconesses were elected; each being married, they added much to the working force of the church.

A mortgage indebtedness of \$12,000 had been transferred to an insurance company, reducing the interest from nine to six per cent, and so arranged that principal and interest will all be paid, at the given rate, in twenty years. This is purely an English plan, and in use only in the churches belonging to the British Columbia Convention.

Brother Best's pastorate closed after five years of very successful work. He had received a very flattering call from an Eastern field, but decided to take up work at Rossland, B. C.

We now leave the history of this church to be continued by the historian of the British Columbia Convention.







Rev. P. H. McEwen



Hon. William Merchant



Rev. W. T. Stackhouse

## CHAPTER V

### THE CHURCHES OF VANCOUVER, B. C.

#### I. FIRST CHURCH (1887)

THE First Baptist Church of Vancouver, B. C., was the third Baptist church organized in that province; and it is largely indebted to the New Westminster church for its beginning. Rev. Robert Lennie, the pastor at New Westminster, was granted leave for one-fourth of the time to take up work at Vancouver. Since he possessed the confidence of the projectors of the new city, their plans were outlined to him and to Dea. James Turnbull in a conference had with the promoters for that purpose. Thus he was able, even at this early period, to forecast the importance of Christian work there; and he determined to improve the opportunity. To drive twelve miles in all kinds of weather, and often over almost impassable roads, and yet not to miss an appointment, was the experience of this frontier worker. He was urged to go forward by the Superintendent of Missions, who kept all this work in British Columbia constantly before the Home Mission Board of the Convention and preferred aid in occupying these new and important centers of population and commerce. At first, Brother Lennie held services with the few Baptists he could find on week-day evenings; but as soon as a suitable place could be obtained his church permitted him to establish an appointment for Lord's Day services once each month.

Finding that, in the hard times, a heavy debt had fallen upon the American Baptist Home Mission Society of such a character as to render it impossible for the society to give the necessary aid to this important mission, Brother Lennie appealed the case to the Dominion Board. By request of the North Pacific Coast Convention, the Superintendent of Missions, before this, memorialized the dominion authorities to aid the work in British Columbia with a view to its probable transfer finally to their care.

This memorial from the superintendent no doubt aided in securing a favorable response to Brother Lennie's petition that the Dominion Board would undertake to send a missionary to Vancouver and stand by him until the mission became self-sustaining. Providentially, Rev. William McDaniel came to the field about this time, and was induced to take hold of the mission, and held it with good interest until the arrival of Rev. J. B. Kennedy from Ontario.

Brother Lennie had obtained from the Canadian Pacific Railway Company two lots, on which a small meeting-house was reared for the services, and in January, 1887, the First Baptist Church of



Vancouver was organized with ten constituent members; the number was doubled in a brief time, and Rev. J. B. Kennedy was installed as pastor. Brother Kennedy was just graduated from college; and bringing his young and competent wife with him, appeared to be providentially called to the charge of this young church. Conversions and baptisms followed soon, and a larger meeting-house was needed.

The growth of the city by this time had indicated better the most desirable location for a church. Such a location was obtained, and a new building was erected, capable of seating six hundred persons, and provided with the other necessary appointments for church work. Brother Kennedy exerted himself to the utmost to provide funds to cover the whole cost, but left a debt of \$1,750. He and his wife were greatly beloved, but after three years of successful work he resigned and returned to the East.

He was succeeded by Rev. W. C. Weir, who entered upon his work in the fall of 1890, and held the pastorate for nearly five years. At this time there was a large ingathering from revivals, substantial growth in the church, and all of its activities were well directed. Two new churches were organized, the Mount Pleasant Church and the Jackson Avenue Church. Though about fifty members went out to organize the two churches, yet Brother Lennie says that the attendance at the Lord's Day services in the mother church was not perceptibly decreased. When Brother Weir resigned, he left the church with a membership of about two hundred and fifty.

He was succeeded by Rev. W. T. Stackhouse, who had a successful pastorate covering a period of three years, extending past the time of the organization of the British Columbia Convention. At that time we leave the churches of British Columbia and also the conventional and educational work there to be continued by their own historian.

It is my purpose to continue the record of the British Columbia churches as long as they were co-operating with the western Washington churches in the Northwest Convention, to write of no church not entering in British Columbia into the organization of the British Columbia Convention, and of none after the date of that organization in 1897.

## 2. NANAIMO CHURCH (1889)

This church was organized July 18, 1889, with fifteen members, and was received into the Northwestern Association at its annual session in 1890. The town of Nanaimo lies seventy miles north of Victoria; it is reached by the Esquimalt and Nanaimo Railway; and is noted for its mines, the payroll of which amounted in those early days to \$70,000 monthly. The population was about five thousand. Rev. J. A. Banton, from Ontario, was directed to this field. A few Baptists had been waiting long for the coming of a leader. Gathering

around Brother Banton, they soon established services and organized a church, which was recognized on August 9, 1889.

In the two years of Brother Banton's pastorate, fifty-one were added to the church, fifteen of whom he baptized. Lots were secured, and a house of worship was erected at a cost of \$4,000.

When Brother Banton resigned, Dr. C. E. Good, from Woodland, Cal., succeeded to the pastorate. His pastorate was closed in 1893. In 1884 Rev. A. J. Welsh was pastor, with forty-one members. In 1896 Rev. W. A. Gunston was pastor, with sixty-eight members. These short pastorates and intervals between pastorates were not conducive to church growth. In 1897 the church went into the British Columbia Convention, with Rev. W. A. Gunston, pastor, and seventy-two members.

### 3. EMMANUEL CHURCH (1890)

Emmanuel Church grew out of the Spring Ridge mission of the Calvary Church, and was organized in August, 1890, with twenty-one members dismissed from the mother church for that purpose. Five years before, under the administration of Brother Barss, a Sunday-school and prayer meeting had been started in the home of Dea. Peter Wilson, and a small chapel had been built; and now a church was formed. Rev. C. W. Townsend was the first pastor, and entered upon his labors in October, 1890, remaining till March, 1891, when he was followed by Rev. L. A. Cummins for three months, and then by Rev. P. H. McEwen, of Paisley, Ontario.

After Brother McEwen entered upon his pastorate in June, 1891, the church soon began the erection of a new building to cost \$6,000, and kept the old chapel for Sunday-school purposes. Brother McEwen's pastorate covered a period of five years. It was a time of steady growth; and a strong church of one hundred or more members was built up, and became vigorous and well organized.

When Brother McEwen resigned to become pastor of the Olivet Church at New Westminster, he was followed by Bro. O. E. Kendall, a ministerial student, who served the church acceptably for one year, after which he returned to the East to pursue his studies.

His successor was Rev. J. G. Hastings, who found a church of one hundred and eighteen members, a Sunday-school with one hundred and forty enrolled, a women's circle numbering forty, a Baptist Young People's Union of twenty-eight, and all in a flourishing condition.

Under the ministry of Brother Kendall the church had aided in organizing the British Columbia Convention.

### 4. CHILLIWACK CHURCH (1891)

The Chilliwack First Church is located ten miles above New Westminster on the Fraser River, and was organized in March, 1891.

with eleven members, by Rev. H. L. Brown. In 1894, however, it was reported as newly organized with sixteen members, and with Rev. C. C. McCarty as missionary pastor. In 1895 and 1896 Rev. P. C. MacGregor was missionary pastor and represented the church at the organization of the British Columbia Baptist Convention. The church then reported twenty-nine members, an enrolment of thirty in the Sunday-school, thirty-seven in the Baptist Young People's Union, and ten in the mission circle. The church property was valued at \$3,000, and there was an indebtedness of only \$500. Chilliwack is situated in a prosperous farming community, and there will probably be some ministerial students and some men of strength in the future records of this thriving church.

#### 5. VANCOUVER MOUNT PLEASANT CHURCH (1891)

This church was begun as a mission, and was organized with nineteen members from the Vancouver First Church on April 9, 1891. The same year it was admitted into the Northwestern Association. Rev. J. A. Banton was the pastor. In 1891, also, a meeting-house was erected, thirty-two feet by forty-eight, with a seating capacity of two hundred and fifty, and costing \$1,750.

At the time of its organization this church was thought by some to be located too far out in the outskirts of the city; but a council of prominent brethren, of which Rev. R. Lennie was chairman, recognized the church as necessary, and suitably located.

The pulpit appears to have been supplied by different brethren.

The church was represented at the first session of the British Columbia Baptist Convention by four delegates, of whom Pastor Thomas Mulligan was one. It is reported as having a total membership of thirty-two, with eighteen in the Baptist Young People's Union, nine in the mission circle, and ninety-one in the Sunday-school. The value of the house of worship is given as \$1,500, with a debt of \$700.

#### 6. MISSION CITY (B. C.) CHURCH (1893)

In July, 1893, the general missionary, Rev. D. D. Proper, came to this place to examine the situation, and see what prospect there was for doing mission work and organizing a New Testament church. He soon arranged that Rev. F. L. Pierce should hold services here. He was the first Baptist minister to preach in Mission City, and he faithfully presented the grand old gospel. About two months later, Brother Proper sent Rev. C. C. Marston here. He held meetings every evening for nearly a fortnight with increasing interest; and one Sunday morning, after a convincing sermon by Brother Marston on Christian baptism, four happy young men were baptized by Rev. George Taylor. Two of them had never



seen a baptism by immersion, but through the study of the New Testament had been led to reject the forms practised by Pedobaptists, and were unwilling to accept immersion from those who had not themselves been immersed. Four others awaited baptism on the next Sunday, with more to follow. A Baptist church was duly organized, and recognized by delegates from sister churches, and extended a call to Rev. George Taylor to be its pastor.

In October, 1893, Mrs. James Tingley was clerk and reported a membership of twenty, with two baptisms. In 1894 there were twenty-eight members. In 1895 the same number is reported; and in 1896, ten members; but there is no later report.

#### 7. VANCOUVER ZION BAPTIST CHURCH (1894)

The Zion Church, another offshoot of the Vancouver First Church, was organized in 1894, had a steady growth, and secured a good property in the east end of the city.

One of its pastors, Rev. William Fair, foundered in the sea of good Baptist doctrine, and attempted to get out by starting a new, industry in which some members of his flock took stock to their own detriment. Finally, however, with the coming of the level-headed Rev. J. C. Mathews as pastor, the wandering ones of the flock heard his call and came back to Zion with songs and joy, which, it is to be hoped, will be everlasting.

There were eighty-six members in the church, one hundred and ninety-nine in the Sunday-school, thirty-five in the Baptist Young People's Union, and twelve in the mission circle. The church home was valued at \$5,500, and the members had a debt of \$1,750 to keep them busy.

#### 8. THE ROSSLAND CHURCH (1896)

It was organized in 1896. It is located at Rossland, a prosperous mining town of five thousand inhabitants in the Kootenay region. Rev. J. H. Best became pastor in June, 1897, and under his ministry a fine church edifice was erected without debt. It was early in his pastorate that the British Columbia Baptist Convention was organized.

#### 9. NELSON BAPTIST CHURCH (1897)

This church is located in the Kootenay mining district in the growing city of Nelson, six hundred miles from the coast. Bro. G. R. Welch, a ministerial student, took up the work at this place in July, 1897, and was used by the Master in gathering a church of thirty-seven members and in organizing a Sunday-school, a Baptist Young People's Union, and a Ladies' Aid Society. When Brother Welch returned to college, Rev. C. W. Rose took up the work. The church was self-sustaining from the beginning.

10. THE CHEMAINUS CHURCH (1897)

It is located on Vancouver Island, and was organized with twelve members in 1897. Its work is carried on by Rev. J. W. Williamson and Bro. A. J. Welch, and the members are planning to erect a house of worship at an early date.

11. THE FIRST CHURCH OF KAMLOOPS (1888)

This church was organized by Rev. Doctor Spencer on October 10, 1888.

12. THE SAANICH CHURCH (1888)

It was organized by Rev. R. W. Trotter and Doctor Spencer and other persons from the churches at Victoria, on December 13, 1888, with eleven members.

PART V

AUXILIARY ORGANIZATIONS





## BAPTIST YOUNG PEOPLE'S UNION OF WESTERN WASHINGTON AND BRITISH COLUMBIA

WORK of Baptists among the young people was organized as early as 1876 when the First Baptist Church reported young people's meetings being held. As early as 1879 a young people's meeting is reported as being conducted at the Baptist church in Brownsville, Ore. These meetings beame absorbed in the Sunday-school conventions and institutes being directed by the Publication Society. No general or organized effort was made in Washington for the young people until the constitution of the Northwest Baptist Convention was framed in 1888; provision was made in Article Eight for the young people's work, as follows:

"Such time shall be given to the young people's work as shall be agreed upon by the Program Committee and the Executive Committee of the Baptist Young People's Union."

When the constitution of the Young People's Union was formed, it had for its object:

"The unification of the Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations."

For some years young people's societies had been organized in our churches under various names and had grown to be an important factor in denominational activities. In 1891 Rev. D. D. Proper, corresponding secretary of the Convention, calls attention to it in the report of the Mission Board as follows:

### YOUNG PEOPLE'S SOCIETIES

It is a fact of great significance to us in our mission work that the past year has witnessed a remarkable growth in the organization of young people's societies in the churches.

We feel that encouragement should be given to the organization of these societies, under denominational direction, and that the work of home missions should be kept prominently before them. We would recommend that the Baptist Young People's Union of this Convention be solicited to undertake the partial support of a missionary evangelist in connection with the Board as soon as it may be found practical to provide for his salary.

The organization of the Baptist Young People's Union had been consummated at Tacoma this year, with Dea. E. C. King as president. The first annual meeting was held at New Westminster, B. C., October 15, 1892, in connection with the Northwest Baptist Convention, President King presiding. Thirty-six delegates were present from eleven unions, representing five hundred members. The total enrolment of unions in the whole field was given at one thousand. Rev. J. E. Coombs, secretary of the union, had visited nine local unions, and reported that nearly \$900 had been contributed by the unions for missionary work. That the Board of the Convention had voted to grant \$800 and traveling expenses toward the support of a young people's evangelist, and recommended that the young people's union raise \$400 more, which was adopted, and \$200 of the amount was pledged at the meeting, the corresponding secretary to obtain the other \$200 by correspondence with the local unions. Rev. J. E. Coombs was finally chosen for evangelist after strong protest by Dea. J. R. Francis of LaConner church, where he was pastor. This was a very enthusiastic and successful meeting. Geo. O. Smith, of New Whatcom, was chosen president; Mrs. W. H. Spofford, of Immanuel Church, Victoria, first vice-president; A. L. Johnson, of Vancouver, Wash., treasurer. The Board of Managers consisted of A. Marshall, Vancouver, B. C.; Geo. C. Starkweather, of Market Street Church, Seattle; E. E. Rosling, Tacoma, and Rev. J. E. Coombs, LaConner.

The second annual meeting was held at Seattle with the First Baptist Church, October 14, 1893, under the heading "Baptist Young People's Union of the Northwest Baptist Convention," W. O. Hardin, vice-president, presiding. There were nineteen unions, represented by thirty-three delegates, present. This was a most interesting meeting. Special mention and commendation were called forth by two essays read before the union: one by Mrs. E. R. Bailey, of LaConner, on the subject, "Young People and Soul-winning"; and the other by Miss Carrie Kollock, of New Whatcom, on "The Young People's Union and the Regions Beyond," the latter being requested for publication in the *Pacific Baptist*. New officers elected were Rev. J. E. Coombs, president; F. H. Day, first vice-president; E. E. Rosling, treasurer. Rev. C. C. Marston was commended as district missionary, and the following resolution was adopted and sent to the Northwest Convention Board:

*Resolved*, That whereas the Baptist Young People's Convention has passed this resolution, viz.: "That we express our appreciation of our district missionary, Rev. C. C. Marston, and recommend to the Convention Board that he be appointed for another year, and that we pledge him our hearty sympathy and support"; and whereas we have undertaken to raise part of his salary, that we call upon the said Northwest Convention Board to define the relation of Brother Marston to the Young People's Convention, and do ask the Board to set apart a portion of his time for work in the interest of the young people's unions under the

direction of the Board of Managers of the Baptist Young People's Union of western Washington and British Columbia."

W. O. HARDIN, *Secretary*.

In 1895 Rev. N. C. Griswold, of Puyallup, was elected president, and Corwin S. Shank, of Seattle, first vice-president. The latter gave an address on "The Baptist Young People's Union." Rev. C. C. Marston resigned at the end of the third quarter. In 1895 twenty-six unions reported a healthful condition and good work being done locally, but no general work being attempted. In 1896 there are reported thirty-three unions, with nine hundred and fifty-three members. The Northwest Convention arranged that one of the annual vice-presidents should be from the young people's union. Doctor F. E. Wilkins, of Chicago, general secretary of the "Baptist Young People's Union," was present and delivered two addresses, one on the junior work and one on the general work of the young people. In 1897 there seemed to be a waning of interest in co-operation with the general convention because sufficient arrangements were not made for the young people's work in the program of the general convention as shown by the following action taken by the general convention. Pastor W. C. Weir presented the following resolution:

*Resolved*, That hereafter the Program Committee be instructed to apportion one whole day, morning, afternoon, and evening to the consideration of Baptist Young People's Union work.

After discussion by Brethren Downey, Garlick, Terrell, Griffin, Sawin, Miller, and Weir, Brother Griffin offered an amendment instructing the Program Committee to provide for two sessions of the Convention for the consideration of the Baptist Young People's Union work.

The resolution as amended was adopted.

Pastor M. W. Miller addressed the Convention on "How to Increase the Efficiency of the State Organization."

An address on "How to Secure Greater Interest in Conventions" was delivered by E. E. Rosling, in which the history of Baptist Young People's Union conventions for the preceding six or seven years showed lack of interest in conventions because sufficient arrangements for a full convention of the young people were not usually made; other difficulties were also shown, and his solution of the problem was to have a separate annual assembly or convention each summer.

The following resolution was presented by Brother Sawin:

In view of the needs of our young people's work; therefore,

*Resolved*, That in addition to the Baptist Young People's Union meeting with the State Convention, the president, in consultation with the Board of Managers, shall call a summer assembly at such time and



place as shall be best suited to secure the largest possible attendance, and to provide for a program which shall meet the imperative needs of our work, and to provide for such meetings, time, place, program to be arranged for in consultation with the Board of Managers.

Bro. G. W. Fowler moved to amend the resolution as follows: "And that said summer assembly be our annual meeting or convention." Motion being put, it was passed unanimously.

The meeting for 1898 and 1899 developed nothing of special interest so far as data are accessible. The meeting of 1899 had some strong addresses: by Rev. F. A. Agar, on the "Young People's Movement"; Rev. E. J. Sawyer, on "Importance of Christian Training," emphasizing the Christian study course; Rev. D. W. Thurston, on "Christian Comity in Young People's Societies"; and Rev. W. H. Gibson, on "Baptist Views."

The record in this history closes with 1900, when the statistics are given and a short session was held at Everett in connection with the Convention in October, 1900. At this time there were twenty-five unions in the Convention. Plans were maturing in the Northwestern Association for a summer assembly at Chatauqua, which was to be held August 9-19. Rev. Louis S. Bowerman, of Seattle First Church, was the president, and Dr. W. L. Moon, of Tacoma, secretary. It is anticipated that a new and permanent interest will be given to the young people's work under this new departure, and that this summer assembly will become a permanent institution for twentieth-century record.

### 1877. THE "BAPTIST BEACON" (1900)

The *Baptist Beacon*, now the *Pacific Baptist*, comes in for its full share of interest and importance in unifying and developing the Baptist denomination on the North Pacific Coast. Indeed, it has a historical setting in organizing our work that must be recognized by the historian or a blank page will be left in the why? and when? and how? of the great progress our history records. Its origin was unique, its appearance without a herald, and its welcome hearty, enthusiastic.

In the summer of 1877 the initial steps were taken looking toward permanent organized work among the Baptists of the North Pacific Coast.

A constitution was formed and put into the hands of a committee to print and circulate, calling for a meeting in October, to be held at McMinnville, Ore., for the purpose of adopting the constitution and inaugurating the work. Rev. J. C. Baker, then in charge of the work of the American Baptist Publication Society, was chairman of the committee, and drew up the constitution. Returning to his headquarters in San Francisco, the matter of printing and circulating the constitution was left in charge of an appointee by the committee.

Upon arrival in Salem, Ore., in September, where he had been called to the pastorate, Mr. Baker found to his astonishment that the constitution had not been circulated nor the meeting called. Upon referring the matter to the committee, and urging still that the meeting be called, he was asked to send out a statement if he still thought a gathering could be obtained. Submitting the matter as a subject of prayer in his family prayer meeting, the Lord impressed it as a duty that he should undertake the task.

In his study, circular after circular went into the waste basket with the remark, "That will never wake up these people." The constitution copied shared a like fate. No denominational paper was at hand, and "what should be done?" After a prayerful night the answer came, "Make a paper all their own; they will read that and respond." Rising from family worship he went to his study and wrote without a halt the first editorial column of the *Baptist Beacon*, filled the columns, had a thousand copies printed, mailed it to every Baptist church, minister, or family on the North Coast whose address he could obtain. The people read it, and reread it (they said); it was all their own. It "woke them up," but entailed upon the author and his family a gratuitous love service for our Lord Jesus and our own dear people in editing and mailing for nearly five years. Such was the birth of the *Baptist Beacon*.

Such was the interest awakened by the first issue of the *Beacon*, and its evident success in bringing together a representative body at McMinnville, that the Society ordered its continuance as the organ of the Convention under supervision of its Board of Missions, and Rev. J. C. Baker was appointed editor and manager. During the period of his editorial management he was either president of the Board and corresponding secretary of the Society, or held the office of Superintendent of Missions, giving him an opportunity to use the paper up to its full value, which he did to promote missions, both home and foreign, educational, and Sunday-school work on the whole field. Later he inaugurated the policy of having a page in each issue given exclusively to foreign missions, another to education, another to Sunday-schools, each under a competent editor, while he filled up the sheet with the details of work and workers on the field, and such other news items of denominational interest as to keep the whole work of the society in its detail before the people. It was a four-page, twelve-column paper, issued monthly, at fifty cents a year; the first year shows thirteen thousand copies mailed, all expenses paid, and the editor had seventy-nine cents left to divide with his wife and children, who had done the registering, folding, and mailing. The author is holding the last copy of the first issue, of which he gives a reprint of the articles, as he is no longer able to furnish them to parties frequently inquiring for a copy. The author believes that, if he were ever divinely led in any enterprise undertaken for the Master, it was in establishing the *Baptist Beacon*,

which has already shown itself a child of destiny by becoming the organ of one of the largest and most effective Christian denominations on the Pacific Coast, and will become on this field what the *Standard* is to the Middle West.

Rev C. H. Mattoon, in his "Oregon Annals," Vol. I, in writing the early history of the *Beacon*, says:

Rev. J. C. Baker was chosen editor. That paper was a monthly three-column, four-page sheet, about nine by twelve inches to the page, but it was a most powerful stimulant to missionary work. Brother Baker had already issued one number, and he was perhaps the best man for the position that could have been selected at that time, and none of his successors have surpassed him in editorial skill. He was prudent, careful, experienced, conservative, and mild, with an appreciative sense of the different views of brethren, and was well qualified to judge of the field and its surroundings, and of the best method of supplying the same.

The second year the paper was enlarged to a five-column, four-page sheet, nineteen inches long, and the price fixed at \$1.00 per year in advance, closing the year with a small balance in its favor of seventy cents. The third year, 1880, Brother Baker, finding it overtaking his strength, asked to be relieved from the editorial management of the paper, and Rev. W. J. Crawford was appointed editor and Hon. T. P. Hackleman business manager, and the paper was moved to Albany, Ore., where Brother Crawford was pastor and Brother Hackleman was practising attorney. After a year and a half of very successful and satisfactory editorial management, these brethren found it necessary to relinquish its publication, reporting no debt and a small margin in their favor.

The following report of the Board to the Convention meeting at Eugene, Ore., in October, 1881, shows the growth and condition of the paper at that date.

SALEM, ORE., October 1, 1881.

*To the Baptist Convention of the North Pacific Coast:*

We herewith submit the report of the *Baptist Beacon* for the year ending October 1, 1881:

The *Baptist Beacon* was conducted by the same managers as last year; until the April number was issued. At the April meeting of your Board we were unexpectedly called to act upon the resignation of Rev. W. J. Crawford as editor, and T. P. Hackleman as business manager. At the very earnest request of the Board, Rev. J. C. Baker, its former editor and manager, was induced to resume its publication, which he did in May. Upon settlement with "Crawford and Hackleman," the paper was found to be in a healthy condition, having maintained and increased its subscription list; and its financial condition was sound, having maintained its reputation for paying its own way, any surplus after doing this always going to the editor and manager.

Since Brother Baker has resumed its publication, the form of the paper has been changed, and the departments of Sunday-school, educa-



tional, and foreign mission work have been placed respectively in charge of Rev. S. C. Price, D. C. Latourette, and Rev. B. S. McLafferty. Each of these brethren has rendered valuable assistance in its publication, and we believe contributed not a little to the interest our people everywhere manifest in our paper.

The question of the future of the paper is an important one. The editor is growing more and more to believe that its permanency and more frequent issue is among the coming denominational necessities of this great field. Whether the time has arrived for action in this direction or not, is a question we shall soon have to consider. Possibly some action looking in this direction should be taken now. The paper, which was a necessity in our work at the first, is growing more so every year. Our people have taken it with such unanimity that it may be said all are reading it. We bespeak for it the continuance and increased patronage of all our people, and the prayerful consideration of the Convention.

Brother Baker took up its full publication again at Salem; he changed it to an eight-page paper, twelve by thirteen inches, continuing the price at \$1.00 per year. He conducted this paper as before, with the help of his family, until the Convention met in October, 1883, when from sheer exhaustion he found it necessary to ask relief, which was granted, and the paper removed to McMinnville, with Rev. G. J. Burchett as editor. Brother Baker had now published the paper for four years and a half, closing his management with \$40 due him on advance payment of the last issue, and turning over to the new management nearly \$400 in unpaid subscriptions, the large per cent of which he regarded as good for face value. The \$40 advanced was paid back to him by the new management as soon as collected.

Brother Burchett took the paper under a salary of \$300 a year, guaranteed by the Convention. In 1884 he reported nine hundred and fifty subscribers, the annual cost of issuing \$618 per year, and amount due him on salary of \$89. Strong commendation of Brother Burchett was voted and recommendations for the continuance of the *Beacon*, the Convention guaranteeing the payment of publication and \$300 salary. Brother Burchett gave efficient service for another year and reported the paper out of debt, but that he could carry it no longer. After due consideration by the Board, it recommended to the Convention at its annual meeting at Portland in 1885 that the *Beacon* with its assets, after all liabilities were met, be turned over to private hands, under sufficient guarantee that it should be published for at least five years, not less in size or frequency of issue, to be continued as a Baptist paper, and published in the interest of the Baptist Convention of the North Pacific Coast. This recommendation was adopted by the Convention, and the management and ownership accepted by Rev. J. Q. A. Henry, who issued two numbers and turned it over to Rev. S. P. Davis, who published it under the name of the *North Pacific Baptist* for the term of three years. Mr. Davis enlarged the paper and increased its issue to a weekly. Brother Davis published the paper for four years. They were years



of strenuous life, but the paper was all the time growing, and an important denominational asset. A corporation was finally organized, which has since owned and controlled the paper.

Rev. S. P. Davis was succeeded as editor by Rev. C. A. Woody, who is the distinguished editor at the opening of the twentieth century. True to the guarantee first given, it has always continued a staunch Baptist paper and firm and helpful in serving the interests of all our denominational agencies, not only on the North Coast, but on the entire Pacific Coast, in our whole country and the evangelism of the world under the larger name of the *Pacific Baptist*. The *Herald of Truth*, which was so ably edited by Rev. G. S. Abbott, D. D., and published in Oakland, Cal., had absorbed the *Evangel* subscribers, leaving a clear field for the *Herald of Truth* in California, the *Evangel* having been the coast paper for three and a half years before. In 1881, when Rev. J. C. Baker was editor of the *Beacon*, an unofficial effort was made by the managers of the *Herald of Truth* to consolidate the *Beacon* with that paper, to be published in a California city representing the whole coast. The proposition did not meet with favor at that time, and just how the North Pacific Baptists succeeded in finally absorbing the *Herald of Truth* the author is not apprised, but is safe in saying it was the result of wise Christian forecast, and possibly another evidence of the "survival of the fittest." At all events the paper has had no rival on the coast since, though an effort was made at one time to establish a Baptist paper in Seattle.

Rev. L. L. Wood, D. D., for some years editor and proprietor of the *Montana Baptist*, published at Missoula, Mont., was induced to move his plant to Seattle and establish a Baptist periodical for the region centering there. It created a little ripple on the placid waters of denominational life; but it went down by the elimination of two sentences from a report written by one of its enthusiastic friends, which covered two solid pages of the Convention minutes in a learned discussion of the proposition that "every State needs to feel the spicy breezes of its own local Christian paper." When the two sentences had been stricken out of the report of the committee on religious literature, it read:

We acknowledge that in the *Pacific Baptist* we have a most able and efficient denominational organ, and urge the members of our denomination to give it their patronage. We recognize that, in the choice of Rev. C. A. Woody as editor-in-chief, a most excellent selection has been made.

The *Baptist Beacon* inspired the people to come together and get busy on missions, and in some measure pointed out the way. We quote the first page of its first issue, as we are holding the last copy available, which shows the spirit under which the great work of Baptists on the North Pacific Coast began:

## THE BAPTIST BEACON

Salem, Oregon, October 1, 1877

LIGHT?

Yes, about our State Meetings, Missionary, Educational, and Sunday School work. About our pastors and churches, our people and the Baptist cause generally. To all who want light, and are willing to give light, is this BAPTIST BEACON dedicated by its numerous editors.

WHAT THESE EDITORS BELIEVE

In the "One Lord, One Faith, One Baptism." In the one church, the one communion, the oneness of disciples with their Lord and with each other, in all people, and love them, but the Baptists in particular. In Christian work and workers, and have no love for drones; in earning a good living and paying the ministers a good salary; in building good houses of worship without running in debt, and doing missionary work without asking the Missionary Society to make up large or small arrearages at the annual meetings; in Sunday-schools where all the members of the church attend, and everybody else, and where the WORD OF GOD IS TAUGHT. In good music and congregational singing; in good choirs to lead without making a fuss; in every member bearing their share of the expense of the church, and attending the prayer meeting; in the disaffected members alternating with the pastors, in resigning and seeking a new field; in a word, in everything good and scriptural.

WHAT THESE EDITORS DON'T BELIEVE

They don't believe in long sermons or long prayers; they don't believe in telling everybody what they don't believe, and conclude the article by saying they don't believe in a fuss, a quarrel, or critic—therefore it will be useless to reply to this "Declaration of Belief" or find fault with the editors of the BAPTIST BEACON, as the chances are that this edition will close the volume, and they would have no opportunity to defend themselves.

"The Baptist Missionary and Educational Society" for Oregon and adjacent territories will hold its annual meeting with the First Baptist Church at McMinnville, October 25, at 10 a. m., and holding over Sabbath. The meeting will be held in the college chapel; Rev. A. S. Coats, of Portland, will preach the missionary sermon; Rev. S. C. Price, of The Dalles, will preach the educational sermon, and Rev. J. T. Huff, of Oregon City, will preach the Sunday-school sermon. See programs for all the meetings in another column. COME TO THE MEETING. The Baptists of McMinnville say to all, COME—and let him that heareth, say COME, and let all who can, come.

PREPARATION FOR THE MEETING

First. Prayer for God's blessing. Come praying. Second. Come determined to take hold of the Baptist missionary and educational work with your brethren and do something worthy of our position as a denomination

the coming year. Third. Make yourself a life member or an annual member of the society, or be one of the ONE HUNDRED who are going to give ten dollars each to make up the first one thousand dollars. Fourth. Come prepared to stay until the work is done. Fifth. Come expecting a revival to follow, and seeking a great blessing upon McMinnville church and the college.

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#### MISSION WORK ON THE COAST

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The Presbyterians expend on an average, \$25,000 a year in missionary work on the coast; the Methodists about \$30,000; the Congregationalists, about \$15,000.

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#### STATISTICS

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According to last year's reports, the Baptists in the United States numbered 22,924 churches, 13,779 ministers, and 1,932,385 members. They have 9 theological institutions, 33 colleges and universities, and 42 academies, seminaries, and institutes. In these schools there are 563 instructors, 8,286 students, of whom 1,477 are studying for the ministry. They issue 30 weeklies, 12 monthlies, 5 semimonthlies, and 1 quarterly review. They have in North America, 1,025 associations, 2,011,738 members; in Europe, 59 associations and 305,344 members; in Asia, 1 association and 25,209 members; in Africa, 1,987 members; in Australasia, 4 associations, with 6,906 members. This gives a total of 1,089 associations, with 27,482 churches, 16,855 ministers, and a membership of 2,351,184. In many States and countries the statistics are incomplete, the actual membership being in excess of these figures. With such a force as this, how much ought we to do for the salvation of the world. Is the reader doing all he can?

In 1770 we had only 77 churches in the United States, and in 1784 only 35,101 members. Somebody has performed faithful labor to promote this growth. These statistics belong to Baptists who are usually called close communion, and do not embrace the different sects practising immersion.

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#### NOTICE

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One hundred men and women who will give \$10 each to start our mission work. Circulars, with plan of work, will be sent to every church.

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#### EASTERN OREGON

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Rev. W. H. Pruitt, of Weston, with his wife and one child, is taking a two months' vacation for rest and recuperation, which he very much needs. He is visiting friends in western and southern Oregon. We hope he will be at the meeting at McMinnville the last week in October. He reports the cause prospering in eastern Oregon.

Rev. J. W. Pruitt has settled down to the work of the ministry in eastern Oregon. He has three or four appointments, and is reported as doing well. He believes in Paul and has followed his instructions—I Tim. 3:2. And so Pilot Rock loses one of her most efficient young ladies and Brother Pruitt has a true helpmeet. We congratulate the happy pair.



## OREGON CITY

Has sent one of her young men, W. H. Latourette, to Rochester University to complete his preparation for the ministry. May the blessing and spirit of the Master be upon him. Rev. J. T. Huff, the esteemed pastor of this church, has recently visited a destitute field down the Columbia, with the blessing of God following his labors, as it is also his labors at Oregon City.

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## THE PUGET SOUND ASSOCIATION

Held its annual session at Victoria last month. Our cause in the Territory is improving, and with such men as Wirth, Harper, Weston, Ludlow, Green, Wichser, and others, to plan and execute for the Master, the future must be to the praise of God's grace. We hope to see a large number over from the Sound to attend the meeting at McMinnville.

# WOMEN'S FOREIGN MISSION SOCIETY

## CHAPTER I

### BEGINNINGS

1874-1875

Organization. Troublous period. Important factor. Cultured leaders. Officials. Early workers. Holy Spirit leading. Coincidence in prayer. Mrs. J. C. Baker sent North. Remarkable tour. Mrs. Conro's letter. Rev. C. H. Mattoon's account. Ready helpers. Associational interest. Remarkable results. Miss Minnie Buzzell.

THE Women's Foreign Mission Society of the Pacific Coast, organized in October, 1874, was one of the agencies that held the Baptist denomination together in California during a long and troublous period. Indeed, the author can testify that from the year 1875, when his personal knowledge begins, the Women's Foreign Mission Society was an important factor in all the Associations and Conventions in the central part of California, where a large per cent of our membership and all the strong churches were then located, and that members of this society, by their devotion and Christlike spirit, held in check the spirit of discord that so often threatened to disrupt all organized effort in the denomination. The leaders in this great work were intelligent, cultured, devoted women, competent to handle it, the peers of the Baptist women in Chicago and Boston who were conducting the greater work. They wisely foresaw that the Pacific Coast was an important base for missionary operations in the Orient; and their foresight has been amply justified as, year by year, commerce and travel from the Pacific Coast to the Orient have grown, until now very many of the missionaries embark from this coast.

Among the noble women who gave time, talent, and money to this department of Christ's work, was Mrs. Fannie Conro, for years corresponding secretary of the society. She was the daughter of Rev. Dr. Cheney, long and favorably known and honored in the East, once pastor of the First Baptist Church of San Francisco. Mrs. B. S. MacLafferty, for years president of the society, was the wife of Rev. B. S. MacLafferty who, in a pastorate of seven years, had so large a share in building up the First Church of Oakland. The first vice-president of the society was the cultured Mrs. M. P. Gates, of San Diego, author and educator, wife of Rev. M. P. Gates, pastor of the church at that place, who laid the foundation for Baptist growth in that city. Mrs. Foskett, of Sacramento, wife of Rev. H. B. Foskett, who had so large a share in the heart and life and growth



Mrs. B. S. MacLafferty



Fanny Cheney Bennett





of the First Church there, was the second vice-president. Mrs. M. E. Watson, of San Francisco, was treasurer. Mrs. J. C. Ayers, Mrs. I. S. Kalloch, Mrs. C. P. Heath, Mrs. E. B. Hulbert, Mrs. C. T. Garthwait, Mrs. A. R. Cogswell, Mrs. Lucy Dam, and Mrs. Hilton were serving on the Executive Board; and among the members were many others who were their peers in interest and service.

To show how evidently the Holy Spirit was leading in developing and unifying agencies to promote the growth of Baptist work on the Pacific Coast, the following incident is recorded. In the spring of 1877 the Executive Committee in Oakland, Cal., was devoting an hour to prayer for the Holy Spirit to give directions how to aid the sisters in Oregon and the Northwest in opening the work there. At the very same hour, as was afterward learned, the sisters had met by appointment in McMinnville, Ore., over seven hundred miles away, to pray the Lord to send some one to aid in starting the work in Oregon and Washington. The sisters were Mrs. Henry Warren, wife of Hon. Henry Warren, of McMinnville, known for his long and influential service as a citizen and legislator, and one of the leading spirits in the Baptist church in missionary and educational work, and Mrs. T. W. Boardman who, with her husband, was devoted to the whole work of Christ's kingdom, and whose son, Harry L. Boardman, D. D., has been a successful president of McMinnville College and is a growing man in the denomination. Doubtless these prayers ascended together and met a hearty response from the Master, for the sisters in California, rising from their knees, with one voice, said:

We must send a messenger to Oregon with our Christian greetings, to aid the sisters in organizing mission circles, and to do such other work as she may find necessary or helpful. We shall follow her with our prayers and pay her expenses, but who will go?

A vote was taken, and by unanimous consent the choice fell upon Mrs. J. C. Baker, who finally accepted the appointment.

Mrs. Baker made a most remarkable missionary tour, the most far-reaching in its results of any made by our denomination on this coast since the Home Mission Society sent Rev. O. C. Wheeler, D. D., around Cape Horn to San Francisco in 1849. The full account of her journey appears in the body of this work. Suffice it to say here that she was enthusiastically received by the women and churches of the North Pacific Coast, and that she finally removed to Salem, Ore., and identified herself personally with the first efforts of the women of Oregon to do organized work. That the great heart of the California society followed these efforts with interest is shown by a letter from Mrs. Fannie Conro to the women of the Northwest Coast in their first annual meeting. She says:

We all rejoice that you have Mrs. J. C. Baker with you to join in the labors with those who are anxious to labor, and give you the benefit of

her experience. God grant that you may not be content with these beginnings, noble as they are, and that you may not be satisfied till you may claim every Baptist woman in Oregon, British Columbia, Idaho, and Washington as one of you.

That the California women did not desire to control the work of the circles on the Northwest Coast, but simply to co-operate with them in doing a greater work among the women in foreign countries, is shown by a further quotation from Mrs. Conro's letter. She says:

In regard to the appropriation of funds, any circle may appropriate these funds as it thinks best, and the treasurer will gladly carry out its instructions. No circle need send funds independently, fearing that they will not be forwarded correctly, and we hope that all money given for foreign work will pass through our treasury, designated to Mrs. Ingals, Miss Field, or to the India Famine Fund, but let the women's society of the Pacific Coast be the channel through which it goes that we may have it to report at the close of the year.

The spirit which prevailed among the sisters on the Northwest Coast in that early and formative period is shown in a quotation from a letter to the circles by Mrs. J. T. Huff:

Sisters, we are engaged in a glorious work for the Master. Let us be faithful, and greatly in earnest, for since the advent of our blessed Lord into this sinful world, women have never before been permitted to take up and carry forward such a mighty work, gaining such great victories for the cause of Christ as we now are doing. Let us look to God with greater faith.

Rev. C. H. Mattoon, in his "Baptist Annals of Oregon," p. 368, says:

Thus, in answer to prayer, the work was begun. Mrs. Baker sailed the next day after these memorable prayer services, empty-handed, but trusting in the Master, whom she served to care for his own. She found in Oregon ready helpers in Mrs. M. Bailey, Mrs. Huff, Mrs. Chandler, Mrs. Boardman, Mrs. Warren, and other women whose sympathies and prayers were already enlisted in the work. From one gathering to another she went, even where the anti-mission spirit was very strong, presenting clearly and forcibly the great need of that work. The meetings were full of interest, and resulted in the formation of several circles.

The Willamette Association voiced the interest felt in this movement by the churches in Washington Territory as well as in Oregon, by the following resolution adopted at its annual meeting:

*Resolved*, That Mrs. J. C. Baker, the representative of the Women's Baptist Missionary Society for the Pacific Coast, is cordially welcomed in our midst, and it is our hope that the Baptist women of Oregon will respond heartily to the work which she represents and identify themselves with the Baptist women of America in the great work of foreign missions. (Minutes, 1877.)



The Central Association was infused as never before with the missionary spirit. By a large vote the Association accepted Mrs. Baker as the representative of the California society, and asked her to address the Association. At the close of her address it was voted to take up a collection for the work of the society, which amounted to \$21.25. In the course of her journey she organized mission circles at Oregon City, Salem, Albany, Eugene, Amity, and McMinnville, in the Willamette Valley; and called together and addressed the Portland circle, stimulating new and permanent zeal in the work. East of the mountains she organized circles at The Dalles, Pendleton, and Pilot Rock. On Puget Sound she reorganized the circle at Seattle, and organized a new circle at Victoria, B. C. Olympia had an active circle under the leadership of Mrs. Roger S. Greene, and Portland one under that of Mrs. D. J. Pierce, both circles being supported by intelligent and consecrated workers.

Remarkable results in developing the missionary spirit on the Northwest Pacific Coast were quickly reached. Within thirty days a large number of the most influential and consecrated women of the churches were united in purpose and in prayer, in faith and in service, in offerings and in consecration to the great and important work of lifting up the women of heathen lands, the mothers of unnumbered children, out of the degradation of serving the passions and the cupidity of men, into the light, intelligence, and liberty ordained by God as the heritage of womanhood. The Spirit of the Lord was upon these women. He had anointed them to send the gospel to their heathen sisters. The vision of the prophet had fallen upon them, and they could apply to themselves the words: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee."

A pentecostal shower had fallen upon the churches. They were in the midst of a great missionary revival before they knew it. Weak faith, coldness of heart, selfishness, discouragement, schism, discord, jealousy, were fleeing away. Many were astonished to see such transformations as occurred within two years. The spiritual vision was enlarged, and the eyes of faith saw a greater field than the North Pacific Coast demanding their sympathy, prayers, contributions, and efforts. Some had thought the North Pacific Coast too vast a field for Baptists to handle; but now, in this enlarged pentecostal view, the field was the world, the work of the Lord was one work, whether at home or abroad, in State or nation, in the home or the church, among the children or the adults. Such results as these always follow an effort directed by the Spirit to aid foreign missions. The work of these noble women of God in these early days was an important factor in bringing together and unifying the widely scattered Baptist constituency of the North Pacific Coast, uniting them in every department of Christian endeavor to lay permanent foundations for the far greater work of their successors. Neither

pride nor ambition was apparent to the onlooker, but the beautiful, loving, and self-sacrificing spirit of the Master was everywhere evident.

Later one of the choicest missionary workers among women in the foreign field, Miss Minnie Buzzell, was sent out by these consecrated women. She visited the Northwest Coast, met these godly women, caught their devoted enthusiasm, and this, added to her already consecrated spirit, made her work a joy to China, and her name a household word among our Baptist people on this great home-mission field of the Northwest.





Mrs. T. W. Boardman



Mrs. Henry Warren



## CHAPTER II

### OREGON

1875-1886

In Oregon. First society. Mrs. D. J. Pierce. Officials. At McMinnville. At Oregon City. Fifty members present. Mrs. Fannie Conro's letter. Resolutions by Association. States Society organized at Amity. Interesting incident. In 1881 withdraw from Pacific Coast Society. In 1882 union with Boston. Mission field of Swatow, China. Missionary appointed. Refuse to unite with Chicago Society. Mrs. Henry Warren. Eastern Oregon and Washington. Affiliating. Healthful conditions.

IN Mattoon's Oregon "Annals," Vol. I, p. 367, we find the following statements in regard to the origin of the women's work in Oregon:

The Women's Foreign Mission Society for the Pacific Coast was organized in 1874 with headquarters in San Francisco, Cal. In 1875 Mrs. D. J. Pierce, whose husband was then the pastor of the First Baptist Church in Portland, Ore., interested herself in the work of the Pacific Coast Society, and a temporary society was organized in Oregon (doubtless auxiliary to the Pacific Coast Society—Ed.) with the following officers: Mrs. D. J. Pierce, president; Mrs. Mark Bailey, secretary; Mrs. N. E. Mitchell, of Portland; Mrs. A. W. Kinney, of Salem; Mrs. A. N. Brayton, of Oregon City; Mrs. E. Russ, of McMinnville; and Mrs. Ezra Fisher, of Albany, consented to interest themselves in the matter. Only one circle was formed, that in Portland.

On October 26, 1877, a meeting in the interest of the Women's Missionary Society of the Pacific Coast was held in McMinnville, at which Mrs. J. T. Huff, of Oregon City; Mrs. A. S. Coates, of Portland; Mrs. Laughary, of Amity; Mrs. Henry Warren, and Mrs. T. W. Boardman, of McMinnville; Mrs. S. C. Price, of The Dalles; Miss Lizzie Baker, of Salem, and others took part. This introduced the women's work into the first meeting of the Missionary and Educational Society, in connection with which it ever after held a prominent and inspiring position.

When the second annual meeting of the Missionary and Educational Society was held at Oregon City, in 1878, the women's society conducted one of the most enthusiastic and most deeply interesting sessions of the Convention, with fifty members present. Mrs. J. C. Baker presided, and Mrs. F. O. McCown welcomed the sisters on behalf of the entertaining circle of Oregon City. Mrs. Baker had recently visited San Francisco, where she communicated with the officials of the Pacific Coast Society, and she reported that the general society would indorse all our work as an independent State organization if we would send our collections through this general organization. A communication from Mrs. Fannie Conro, secretary of the Pacific Coast Society, was read, urgently appealing to the sisters of

Oregon to remain auxiliary to that society in the fear that a separation would greatly retard the progress of the cause of missions on the entire coast. A motion finally prevailed, "That the Women's Baptist Missionary Society of Oregon would co-operate with the Pacific Coast Society for the coming year upon condition that the latter society publish all collections forwarded from the North Pacific Coast in the *Helping Hand*."

At this meeting of the Missionary and Educational Society the minutes show that the following preamble and resolutions were adopted:

WHEREAS, Preaching the gospel to every creature is preeminently the work which Christ has committed to his people,

*Resolved*, That we are in hearty sympathy with every effort to carry the gospel to those in darkness.

*Resolved*, That we regard with greatest favor the labor which the Christian women of our land, and especially those of our own denomination on the territory of this Convention, are doing in this direction, and that we will give them every encouragement and assistance in our power to establish and extend their work.

We quote from the *Baptist Beacon* for August, 1879, its account of the organization, at Amity, Ore., of the Women's Baptist Foreign Missionary Society for the North Pacific Coast, the last of June, 1879:

During the session of the Willamette Association, lately convened at Amity, a meeting was called by the secretary of the Women's Baptist Missionary Society to adopt a constitution for our State work. The committee, consisting of Mrs. J. C. Baker and Mrs. A. W. Kinney, presented a constitution for consideration by the sisters under the following name and object:

Article I. This society shall be called the Women's Baptist Missionary Society of the North Pacific Coast.

Article II. The leading object of this society shall be the Christianization of women in heathen lands.

A full constitution follows.

After due consideration the constitution was unanimously adopted, and the following officers were elected: Mrs. L. L. Bailey, president; Mrs. J. C. Baker, vice-president; Mrs. Henry Warren, secretary; Mrs. A. W. Kinney, treasurer.

The first annual meeting was held in Portland, November 5, 1879. Methods of work were then adopted, which resulted in more efficient and satisfactory service.

The Women's Baptist Foreign Missionary Society of Oregon held its second annual meeting at Salem, October 30, 1880, with Mrs. L. L. Bailey in the chair. This was a meeting of good interest and hopeful outlook. An interesting incident of the meeting was the presentation of a quilt by Mrs. Ezra Fisher, pieced by her own hands

at the age of seventy-five years. The quilt was sold for \$11, and then given back to be quilted by the Salem circle and sent back to the society at its next meeting. The sisters had a good meeting, and voted to continue their relations with the Pacific Coast Society.

The third annual meeting was held at Eugene, October 27, 1881. At this meeting the society voted to withdraw from the Pacific Coast Society, and appointed a committee to confer with the Missionary Union (now American Baptist Foreign Mission Society), with a view to recognition as an independent society.

The fourth annual meeting was held at McMinnville, October 27, 1882. Twelve circles and two mission bands were represented. A circle at Colfax, Wash., reported to the society. About fifty ladies were present at this meeting, sixteen of whom were messengers. The society had consummated a union with the general society at Boston.

The fifth annual meeting was held at Brownsville, October 25, 1883. Forty ladies were present, and sixteen of them were messengers. The society has grown and increased in effectiveness. Miss Field, of Swatow, China, had visited the North Pacific Coast, and created much enthusiasm. She wished to have a lady accompany her on her return to China. She had met Miss L. L. West, so long at the head of our academy at Colfax, and had asked her to go, but Miss West wrote to the sisters at this meeting, deciding not to go. Miss Minnie A. Buzzell, of Nebraska, was finally chosen and sent out by the Missionary Union (now American Baptist Foreign Mission Society), to be supported by the society.

The sixth annual meeting was held at Springfield, November 1, 1884. The Women's Foreign Mission Society of the West was in correspondence with the secretary, asking the Oregon society to unite with the society of the West. The matter had been referred to Doctor Murdock, secretary of the Missionary Union (now American Baptist Foreign Mission Society), who replied: "If the union can be consummated, I think it would be a good thing." The vote, however, was against it. The work had spread well-nigh over the State.

The annual meeting was held in Portland in October, 1885. On account of the illness of her husband, Mrs. Henry Warren, who had been so long the efficient secretary, was obliged to resign, and Mrs. S. C. Roberts was chosen in her place. In Mrs. Warren's report at this meeting she speaks of a steady increase of interest. Several new workers had been developed among the young women. Baby bands were being organized, as well as children's bands. Mrs. S. A. Farnham, a cultured and devoted Christian, had taken up the work in the extreme southern part of the State. The society was still supporting Miss Buzzell, and some eastern Washington circles were affiliating with it.

The annual meeting was held October 21, 1886, at Salem. Every church in the Willamette Association had a circle. Mrs. H. W.

Estes was looking after the work of the Grand Ronde Association in eastern Oregon, and Mrs. J. M. Walker was attending to that of the Mount Pleasant Association, which had some churches in Oregon, but most of them in eastern Washington. The society was for the most part in a healthful condition, and had collected up to this date for their work \$4,604.87.



### CHAPTER III

#### EASTERN WASHINGTON AND NORTHERN IDAHO

1883-1885

Leaving Oregon. Obstacles. Purpose of first circles. Second obstacle. A third obstacle. Meeting at Spokane. Organized Washington Society. Constitution. Resolutions. Territorial branch organized. Constitution. Auxiliary to.

WE have attempted to follow the women's mission work in Oregon only far enough to connect it with their work in Washington. The Oregon work is elaborately and carefully written up by Rev. C. H. Mattoon, and published in his "Baptist Annals of Oregon," Vol. I, pp. 367-378, a record of most intense interest.

The women of those days had obstacles to overcome that would tax the ability and try the faith of the most courageous and consecrated. In the first place there was a feeling widely prevalent in the denomination of the unwisdom of separating the Women's Baptist Foreign Mission Society from the American Baptist Missionary Union (now American Baptist Foreign Mission Society) by organizing the women's circles into general societies to carry forward a specific work among the women in heathen lands. The circles were organized, at first, to raise "one extra dollar each" from the women who composed the circles to aid the Missionary Union in its work among heathen women. This separation of the women's work was especially a problem in Oregon, where but recently the largest Association would not allow women to represent a church as delegates to the Association.

Another obstacle was the inaccessibility of the women, scattered over so vast a territory, sparsely settled, where the methods of transportation were meager and expensive. The women of Oregon had the advantage over the women of Washington and Idaho, the population being denser and the churches nearer each other, but to come together from all over Oregon, Washington, Idaho, and British Columbia, distance and expense were nearly prohibitory.

Another obstacle, which had its origin in the Puget Sound district, was unwillingness to work, either in union with the Oregon society, or as auxiliary to it. The women's work had been started early in Olympia and Seattle, and the sisters had, by correspondence at least, an auxiliary connection with the Pacific Coast Society; but now they wanted a State society connected with the women's general society, so that there was very little affiliation between the circles in western Washington and the circles in Oregon, though an effort was made to have the women's work under one administration covering the same territory as the Convention. In the district east of the

mountains there was a general disposition to co-operate, which was done mostly by correspondence, however, on account of the natural barriers and the difficulties of transportation. This state of things naturally culminated in the organization of a Women's Foreign Mission Society for Washington Territory.

We quote from the *Baptist Beacon*, under the head of:

#### WOMEN'S WORK

A meeting of representative Baptist ladies of Washington Territory was held at Spokane Falls, July 7, 1883, to consider the propriety of organizing a Women's Baptist Foreign Mission Society for Washington Territory. Mrs. V. Williams was elected temporary president, and Miss L. L. West, secretary. Inasmuch as circles had not been properly notified, owing to lack of time, it was decided that the different Associations would be represented as follows in our meeting: The Puget Sound Association, by Mrs. G. W. Greene and Mrs. W. A. Pierce; the Palouse Association, by Mrs. L. J. Beaven and Mrs. Stella W. Traver; the Mount Pleasant Association by Miss Leoti L. West. The following constitution was read and adopted:

#### CONSTITUTION

Article I. This organization shall be called the Women's Baptist Foreign Mission Society of Washington Territory.

Article II. The object of this society shall be the spread of the gospel among our heathen sisters.

Section 1. The officers of this society shall constitute an Executive Committee, who shall have general charge of all State work.

Article VI. Section 1. Every circle in Washington Territory shall be entitled to representation at all annual meetings by two delegates, and one for each additional ten members after the first ten.

Section 2. In case any circle cannot be represented by delegates, said circle may send a letter to represent it at annual meetings, and said circle may vote for all officers by proxy.

Article VIII. Section 1. Until such time as a Pacific Coast Society can be harmoniously organized by representatives from Pacific States and Territories, this society shall send all moneys collected through its treasurer, and shall report wherever the Executive Committee shall direct, after consultation with the circles.

In accordance with the above constitution, the following officers were elected: President, Mrs. Grace W. Greene, Seattle; vice-presidents, Mrs. W. A. Pierce, Seattle; Mrs. L. J. Beaven, Moscow; Mrs. A. B. Banks, Walla Walla; recording secretary, Mrs. Stella W. Traver, Spokane Falls; corresponding secretary and treasurer, Miss L. L. West, Walla Walla.

The following resolutions were adopted:

*Resolved*, That we appreciate the kindly relations that have existed between the Oregon and California bodies and ourselves, and that we wish them to understand that the action taken to-day does not in any way reflect upon them, but is simply because we believe we can better do the Master's service by forming an independent State society.

*Resolved*, That we as a body recommend reporting, for the present at least, to the society of the West, with headquarters at Chicago; and further,

*Resolved*, That all action taken by this body shall be submitted, through our corresponding secretary, to the different circles, and that this action be null and void unless approved by a majority of said circles.

*Resolved*, That the proceedings of this body be sent with our constitution, to the *Baptist Beacon* for publication.

Adjourned.

MISS LEOTI L. WEST,

July 7, 1883.

*Corresponding Secretary.*

At the meeting of the Eastern Washington Convention, held in Colfax, October 9-12, 1884, the ladies held a meeting presided over by Mrs. E. T. Trimble, in which it was voted to organize a territorial branch of the Women's Baptist Home and Foreign Mission Societies, and the organization was perfected by the election of the following officers: President, Mrs. E. T. Trimble; vice-president, Mrs. L. J. Beaven; second vice-president, Mrs. L. L. Britt; secretary, Mrs. Jennie W. Campbell; assistant secretary, Miss Winnie Beaven; treasurer, Mrs. L. P. Baker. A committee was appointed to draft a constitution, which was adopted under the title that follows in

Article I. This organization shall be known as the "Territorial Branch of the Women's Baptist Home and Foreign Mission Societies of Eastern Washington and Northern Idaho."

Article II. Its object shall be to cultivate a missionary spirit and to aid in the Women's Baptist Home and Foreign Mission Societies in Christianizing neglected homes in our own and foreign lands.

Article VII. Any woman may become a member of this society by the payment of \$1.50 per year, all membership dues to be divided equally between the two societies.

This society, which was made auxiliary to the Women's Baptist Home Mission Society and the Women's Baptist Foreign Mission Society, superseded on this field the Women's Foreign Mission Society of Washington Territory, organized the previous year at Spokane. After dividing the territory into three districts under competent leaders, the society adjourned to meet at Walla Walla in October, 1885.

The work of this society will be taken up and followed by Rev. Joseph Beaven and Rev. A. M. Allyn, who are preparing a history of the Baptist Convention of Eastern Washington and Northern Idaho; and we shall now leave to them the history of the women's work on that field, to confine ourselves to western Washington and British Columbia.



## CHAPTER IV

### WESTERN WASHINGTON AND BRITISH COLUMBIA

1872-1897

First circle in Washington. Moving spirits. Eastern society. Western society. Olympia Church. How circle grew. Pacific Coast Society. A characteristic. Its mission spirit. First circle on coast. Auxiliary. Obstacles. District organizations. Co-operation. Elma Society. Seattle Society. Special work. True yokefellows. Discouragements. A welcome messenger. Reorganized. New circles. Important factor. Intelligent helpers. Minnie Buzzell. First annual meeting. Training-school helpers. New workers. New society. Meeting in British Columbia. Forward movement.

THE first women's foreign mission circle in Washington was organized at Olympia in 1872. Mrs. J. A. Casto, the wife of the pastor, was president, and Mrs. R. S. Greene, the wife of Judge Greene, was secretary. These two were the moving spirits.

In the early part of this same year the Eastern Women's Foreign Mission Society had been formed, with its headquarters at Boston, and the Western Women's Society, with its headquarters at Chicago. The Olympia church was not self-sustaining, had no house of worship, and but few members, with only five of them female; and yet it was the desire from the beginning that the church should embrace in its activities every gospel means of usefulness. A women's weekly prayer meeting was established; in this meeting missions and mission circles were a frequent subject of prayer and conversation; and out of this prayer meeting grew the pioneer women's foreign mission circle of the Pacific Coast. This circle became tributary to the Women's Foreign Mission Society of the West until 1875, when it became auxiliary to the Pacific Coast Society, with headquarters at San Francisco. One characteristic of the Olympia circle for years was that all the sisters of the church, the little girls from their families, as well as sisters from neighboring churches and from Oregon, became members. There were twenty-seven members in that circle.

It is a noteworthy fact that this circle, from the beginning of its history, was active in creating a sentiment favorable to organized women's work for heathen women. After every sister in the church had been brought into the circle, it was enlarged by taking in sisters from other churches, who were kept in touch with the work of the circle by correspondence when too far away to attend its meetings. The sisters organized their children into mission bands, and they held meetings to pray for the spread of the work through all the churches. They talked and prayed over it at the associational meetings, and so became an important factor in developing the foreign missionary spirit which soon took such fast hold upon the





Mrs. J. S. Casto



Mrs. Roger S. Greene



churches of the Puget Sound Association that it grew with their growth, and was strengthened with their strength.

It is claimed that the Olympia circle was the first circle organized on the Pacific Coast. Its organization was two years earlier than that of the Pacific Coast Society in California, and was really the beginning of the work, being three years before Mrs. Pierce started the first circle in Portland. For some time too, the Olympia circle was the most vigorous on the coast, and stood foremost, both in local interest and in the amount of funds that were contributed to the work.

When later the North Pacific Coast Society was formed, the Olympia circle, like most of the circles on the field covered by the Northwest Baptist Convention, entered into co-operation with that society; but the sisters found in their work certain sectional obstacles difficult to surmount, much the same as were found in the more general work of the Convention. There were natural barriers which, while not prohibitive of co-operation, rendered advisable the division of the field into districts, each having entire control of its own work. The distances are so vast in this western country that it was difficult for the delegates to find sufficient time and money to attend the general meetings necessary to keep the work of all the circles in touch and in harmony. Hence they drifted naturally into organizations for each district; but all finally co-operated by becoming auxiliary to the Women's Home Mission Society, and the Women's Foreign Mission Society of the West, giving to each society half of their time and half of their contributions, thus combining the home and the foreign work in each circle.

In 1873 Rev. J. A. Casto organized a circle at Elma, but it continued only a short time and then became extinct.

In 1874 a Women's Missionary Society was organized at Seattle in connection with the First Baptist Church. Mrs. J. Lacy was president, and Mrs. A. J. Hanford was secretary. This circle was efficient for a time, doing much helpful work in the church and the Association.

In 1883 the Olympia circle took up some special work in Swatow, China, at the suggestion of Miss A. M. Field, medical missionary there. This was the building of a missionary boat and chapel. The boat was named *The Grace*, in honor of Mrs. Grace W. Greene, who was one of its principal promoters. For a time it was supported by the Tabernacle Church of Seattle, of which Mrs. Greene had become a member.

Connected with the Olympia circle too was the organization of the "True Yokefellows" on this Convention field. They were apparently adjuncts to the women's circles. Each society was composed of but two members, a president and a secretary, "who shall specially consecrate themselves to any Christian service within the legitimate sphere of woman's work for Jesus." They were to secure

others to join them as "associate helpers" to perform service under direction of the society, the business of which is to watch for opportunities for service, and to bring them to the notice of the church when necessary, reporting to the Association for the sake of mutual encouragement to all. The service of these "True Yokefellows" was helpful, but they were not often organized in the churches, though repeatedly recommended by the Association.

This early stage of the women's work suffered, like all the other work of our churches, because of the failure of efforts to cover the field with a general Convention. Each of these failures, as will be seen under the head of organized work, had left a feeling of discouragement so widespread that every part of the great field, and almost every church, felt its effects and shared the feeling. This discouragement, the unsettled state of the population, the inability of the churches to support pastors, the constantly increasing demands upon the churches to carry forward the general missionary work, all had their influence in retarding this practically new missionary movement among the women of our churches. It is not strange that some of the women's circles should suffer loss and even extinction under such a tension.

These were some of the conditions when, in 1877, the Pacific Coast Society sent a representative to the Northwest Coast in the person of Mrs. J. C. Baker to revive interest where the work had been begun, and to start new work where needed. She visited all the Associations in this region, and was enthusiastically received. Her efforts were heartily seconded by the sisters at all places visited, and the work took on new and permanent life. The only circle that she found in active operation in the Puget Sound region was the Olympia circle, and it was much reduced in membership. She re-organized the Seattle circle, organized a circle in Victoria, and awakened general interest wherever she came in contact with the sisters.

From this time on there was a steady growth until the women's work became an important factor in the meetings, both of the Associations and of the Conventions. Indeed, it was often in the meetings set apart for the women and under their direction that the missionary interest and enthusiasm reached the highest pitch. The women's work kept pace with the rapid growth of the denomination on this new field, developing many consecrated and intelligent workers in all departments of missionary and church work. We may name a few among those who were active before and up to 1900: Mrs. Grace W. Greene, Mrs. A. J. Hanford, Mrs. J. A. Casto, Mrs. J. P. Ludlow, Mrs. Stella W. Traver, Mrs. S. W. Beaven, Mrs. James Gaches, Mrs. W. B. Johns, Mrs. F. L. Bailey, Mrs. E. T. Trimble.

The women aided the Oregon sisters in supporting on the foreign field at Swatow, China, as their missionary, Miss Minnie Buzzell,



who was highly esteemed and greatly beloved by all our churches on the North Coast. She was gladly welcomed in the churches, Associations, and Conventions, whenever and wherever she chose to visit them. Her presence was always an inspiration and a joy, and her addresses were full of needed information concerning the practical and experimental work on the foreign field; and she was always heard with profit, whether in the ladies' meetings or in the open Convention.

Rev. C. H. Mattoon, in his "Baptist Annals of Washington" (unprinted), gives the following account of the first general gathering of the circles in Washington:

The first annual meeting of which there is any record was held at Seattle, September 8, 1878, Mrs. Grace W. Greene presiding. Three circles reported and a Ladies' Aid Society that had been organized at Victoria, B. C.

The question whether the circles should stand connected with the Women's Baptist Mission Society of the West, at Chicago, or with the Pacific Coast Society, at Oakland, Cal., was left for each society to decide for itself. A circular had been sent out urging various forms of activity, viz., foreign and home missions, Bible reading with the sick or ignorant, Bible distribution, tract distribution, prison, hospital, and family visitation, Dorcas work, teaching Chinese, Indians, and street waifs, reclaiming fallen women, correspondence to win souls, soliciting contributions, and suggesting that these activities be exercised under a society in each church to be called "The Yokefellows' League" (Phil. 4:3), and exhorting any two or more sisters, who are willing to unite promptly to carry out the spirit of this circular.

Mrs. Greene gave an interesting address on "The Claims of Mission Work Upon Women."

The Olympia church claims the first Children's Mission Band organized on the Pacific Coast. We quote again from Mattoon's "Annals":

In 1876 Mrs. Stella W. Traver organized "The Day-star Band" at Olympia, with twelve members. At the close of the year it had twenty-nine members; and in the first three years it sent five contributions to the foreign field. One little girl gave fifty cents each month, which she earned by darning stockings. . . In May, 1877, Mrs. A. J. Hanford had a band of girls in her own house in Seattle working for missions. It raised \$35, of which \$10 was given to foreign missions. . . It afterward took the name of "The Pleasant Workers," later of "The Day-star Band," and still later of "The Ann H. Judson Band."

Here we have the beginnings of the children's mission work on this Convention field. As a means of creating interest in foreign missions, and especially in the women and girls in heathen lands, it had its place in the women's annual meetings, both in Associations and Conventions, from this time on. In most of these annual gatherings the women's circles and children's bands were both commended and recommended.

In the women's work in the Northwest there was a disposition among some of the workers to maintain a State or territorial organization; but it was soon found that it was impracticable to do so, and each district undertook the handling of its own work. It was also found impracticable to maintain two circles in each church, one for foreign and one for home missions. In most of the churches there were not sisters enough to keep up two societies successfully. On this account it was thought wise to combine the two circles in one and to divide the time and study and contributions equally between the two societies. Most of the circles were pleased with this arrangement, and this combined work was carried on in western Washington and British Columbia during the remaining period covered by this history.

In their report to the Puget Sound Association in 1878, the representatives of the women's work says: "We are deeply moved at the magnitude of the opportunities, the varieties of the open doors, and the signal approval of our Lord in the blessings upon the labors of Christian women everywhere during the past year." The report which was adopted by the Association that year urges every church to organize a "True Yokefellows' Society" in connection with the women's work.

The work is reported very hopeful in 1882. New circles had been organized, and some which had ceased to be active reorganized. The territorial secretary, Mrs. Grace W. Greene, reported: "The work is still in its infancy, though we are making progress on each side and are now better equipped than ever before." The annual meeting of 1882 was held with the Puget Sound Association, and revealed increasing interest among the churches in women's work.

From this time on new workers were coming to the front almost every year, not to the exclusion of the earlier and more experienced workers, but new helpers infused with younger life, preparing to take the places of the earlier workers as they left the field, or from other causes dropped out of the leadership in the work. Representatives of the societies with which the circles were co-operating now appeared more frequently. Miss Emma L. Miller, of the Chicago Training School, and representing the Women's Baptist Foreign Mission Society of the West, appears as early as 1889.

Up to this year the women's work had been under the auspices of the Puget Sound Association; but now the Association was divided, and we have three general organizations of the churches in the State, namely, the Puget Sound Association, the Northwestern Association, and the Northwest Convention. The general work of the women's circles was hereafter connected with the Convention. In the Convention of 1889 both Miss Miller and Miss Minnie Buzzell, the returned missionaries from China, delivered addresses. Mrs. James Gaches and Mrs. S. W. Beaven reported for the two Associations. In 1891 Mrs. James Sunderland, representing the Women's

Foreign Mission Society, and Miss Mathilde Malmberg, representing the Women's Home Mission Society, were present. We give a synopsis of the meeting, which shows many new and efficient workers:

#### CONVENTION MINUTES, 1891

##### WOMEN'S MEETING

A devotional meeting was held at 10.30 a. m., led by Mrs. E. T. Trimble. At its close Mrs. J. Sunderland, vice-president of the Woman's Society for Washington, called the meeting to order for business. Mrs. J. Sunderland was elected president and Mrs. I. W. Read secretary. After a few words of greeting the reports of associational secretaries were called for. Mrs. Ward, secretary for Northwestern Association for Foreign Missions, gave her report. Mrs. Coe, secretary for Home Union work for the same Association, spoke chiefly of the city union of Seattle. Mrs. E. T. Trimble and Mrs. Bates spoke for the Puget Sound Association work with reference to both home and foreign work. A question box was next opened, in which questions were asked and answered in a profitable manner. Miss Fors, general missionary for the Woman's Home Mission Society for Oregon, was called and responded in a few well-chosen words.

##### AFTERNOON

Met at 2 p. m. The address of welcome was given by Mrs. Bates, of Tacoma, to which Mrs. C. E. C. Brown, of New Westminster, responded. Greetings were next received from the associational society presidents, on the part of Puget Sound by Mrs. Trimble, and the Northwestern by Mrs. J. H. Scott. A devotional meeting of great interest was conducted by Miss Emma Miller. A paper upon work among the children was read by Mrs. Dr. Coe; a very interesting discussion of the subject. Miss Leota Proper recited in an impressive manner, "Was it a Little?" Miss Emma Miller gave a very excellent address upon "Woman's Work." Mrs. J. A. Scott next gave an interesting map exercise. Mrs. S. W. Beaven read a social paper upon "Wonderful Answers to Prayers in Modern Missions." The enrolment showed seventy-two women and fourteen men present.

##### EVENING

After the reading of the Scripture and prayer and singing, led by Geo. Robert Cairns, Miss Carrie Kalloch, of Sehome, read a paper full of interest upon "How Can We Interest Our Young People in Missions?" At the close of its reading another paper was read by Mrs. Dr. Brooks, of LaCamas, upon "What Young People Have Accomplished for Missions." Miss Malmberg, in her own tender, touching way, told the story of her life and the wonderful way in which God had helped her. Mrs. A. J. Lester gave a beautiful recitation. Solos of great sweetness were rendered by Mrs. G. E. M. Pratt and Geo. Robert Cairns. After a collection the meeting adjourned after three very profitable sessions.

MRS. J. SUNDERLAND, *President*.

MRS. I. W. READ, *Secretary*.

This same year, 1891, in June, at the meeting of the Puget Sound Association, held in Olympia, the women organized the "Missionary Society of the Puget Sound Baptist Association," with the following officers: Mrs. E. T. Trimble, president; Mrs. C. B. La



Motte, secretary. A constitution was adopted expressing the purpose of the society in Article II:

The object of this society shall be to aid the Women's Baptist Foreign Mission Society of the West and the Baptist Home Mission Society of the West in the work presented by their respective constitutions:

Mrs. F. M. Bates, secretary for the Women's Home Mission Society, reported for that society, and Mrs. S. W. Beaven, secretary for the Foreign Mission Society, reported in its behalf. These reports showed a total raised in the Convention for the associational year of \$115.65 for various departments of women's home mission work, and \$277.86 for the foreign mission work.

This society performed efficient service in the Puget Sound Association, but we follow the more general record of the women's work as connected with the Convention.

The meeting held at New Westminster, B. C., in 1892, was memorable in that it marked the transfer of Miss Emma L. Miller to another field, greatly to the regret of the circles. Resolutions expressing high appreciation of her valuable work were passed. She was succeeded by Miss Fannie Allen, who soon won the hearts and confidence of the sisters, and of the whole Convention, indeed, as had her predecessor. Miss Allen was afterward prominent for many years in the women's work in eastern Washington. A noteworthy feature in the meeting was the presence of Mrs. J. A. Freiday, a returned missionary from Burma, and of Mrs. J. H. Scott, from Okasaka, Japan, whose husband was converted and baptized under the ministry of the author. Another noteworthy feature was the coming to the front of the Baptist ladies of British Columbia. The ladies of the Province had, indeed, heretofore held a conspicuous place in the work of the Northwest Convention, and were always greeted with much pleasure; but now, in the unavoidable absence of western Washington sisters, the Province revealed so many earnest and intelligent workers that not a doubt remained as to their ability to carry forward the women's work with eminent success whenever the churches of the Province should organize a Convention of their own.

In 1894 Miss Mary G. Burdett, superintendent of the Chicago Training School, had given great impetus to the women's work during a visit to the field. There were now forty circles in the Convention field. They had raised for women's general home mission work, \$201.05; for Scandinavian work on the Convention field, \$391; for industrial schools, in supplies, \$52.05; and for the support of Miss Williams in the training school for the last two years, \$201.90, making a total of \$846. Miss Walters, State secretary of the Junior Home Mission Society, came into prominence this year. A proposition was made through Doctor Sunderland, and favorably



considered, that the women's societies should take under their care the Home for Missionaries' Children at Burton, Wash.

Among the distinguished men present at this meeting were Dr. H. L. Morehouse, secretary of the American Baptist Home Mission Society; Dr. H. C. Woods, Superintendent of Missions for the Pacific Coast; Dr. R. D. Grant, of Portland; and Rev. T. J. Harper, the oldest Baptist pioneer minister on the coast, and the first to settle and to found a church in Washington Territory; and all of them spoke words of cheer for the women's work.

In 1895 a forward movement was made, looking to closer relations with the Convention. "It was voted that our president-elect shall preside at the Convention as president of both the home and foreign work." Mrs. Spofford, of Victoria, was unanimously elected. This officer was also to assist the vice-president of the Women's Home Mission Society and the secretary of the Women's Foreign Mission Society in preparing the program for the women's meeting at the next session of the Convention.

In 1896 Mrs. McEwen, of Victoria, presented the work among the Indians of the Northwest. She told of a visit from Indians who came five hundred miles to ask that the Baptists of this Convention establish a mission among them on the Naas River. A committee was appointed to confer with the Convention Board with reference to opening such a mission. A full and complete report of the women's work was made by Mrs. Marion Walker, of Tacoma, State secretary for foreign missions. Thirty-five circles had reported, five of which were Scandinavian: \$550 had been raised for foreign missions. There were fifteen mission bands and junior unions, with a membership of three hundred and ten. Mrs. S. W. Beaven reported that there had been raised on the Convention field, by the twenty-seven circles reporting, \$411.50 for State work, \$100 for the general work, and \$45 for the training school.

In 1897 it was voted to join the eastern Washington circles in the support of Miss M. Mercy Larsh, of Henzada, Burma, the women of this Convention to raise \$300.

## CHAPTER V

### DIVISION

1898

Convention divided. British Columbia work. Junior unions. New features. New workers. Secretary's report. Historical statement. Relations existing in 1900. Official calendar. A work of faith. Women's missions in Scandinavian Conference. Organization perfected. Reports.

IN 1898 there had been a division of the Northwest Convention, since the churches of British Columbia withdrew for the purpose of organizing a Baptist Convention in the Province. This divided the constituency of the women's societies, as it did that of all departments of Convention work; and all departments were, to a greater or less extent, the losers by this withdrawal. The necessity of it was, however, recognized by all, and it was consummated with the same devoted and brotherly interest and harmony which had so long characterized the brethren of the Convention in their united work. At this time all the mission bands, except two, had been merged into junior unions. One of the two exceptions was at LaConner and the other at Burton. The women's work, as a whole, was in a healthful state, and new workers were being constantly added to the list.

In 1899 some new features appear, and new workers come to the front. Among the new features we note mission studies, and the references to the women's circles of needed amounts to be raised under church plans for systematic benevolence. We quote from the report of the secretary for this year:

#### WOMAN'S HOME AND FOREIGN MISSIONS

The session was conducted by Mrs. S. W. Beaven and Miss Carrie Kalloch, the presiding officers. The program embraced a secretary's report by Mrs. M. C. Cole; a carefully prepared paper on "The Importance of Missionary Studies," by Miss Smith; an account of Miss Larsh, her field and work, by Mrs. Bailey; and an address by Miss Mathilde Malmberg, who always interests and amuses her audiences. The speaker was accorded a hearty greeting upon her return to the Convention field after an absence of two years in North Dakota. The account given of her experiences while away was pathetic, and revealed the self-sacrifice and loyalty of our Swedish people.

At a called meeting of the Women's Societies the following resolutions were adopted:

*"Resolved,* That the amount per member necessary to carry on our women's work, both at home and abroad, be sent to the president of each local circle, and if the church is not willing to assume this amount along the line of the systematic beneficence plan, that the ladies proceed to raise the funds as done heretofore."





Mrs. E. R. Bailey



Motion carried that in addition to the \$300 for Miss Larsh's salary and the \$250 for Women's Home Mission Society, we raise \$45 for the maintenance of the home for Missionaries' Children at Burton.

We leave the women's work in western Washington in 1900, at which date our history closes. To give a correct historical statement of the relation existing at this time between the women's societies, home and foreign, and between these societies and the general Convention, we quote the following from the Convention minutes of 1900:

At 2.30 p. m. the meeting was given over to the women's societies. Mrs. Kopf, of Portland, led in a helpful devotional service, speaking briefly on the largeness of this work.

The report of the Women's Baptist Home Mission Society was presented by Mrs. S. W. Beaven, after which Mrs. Kopf came forward and brought the greetings of the Baptist sisters of Oregon.

Mrs. C. S. Shank read an interesting paper on Porto Rico, and Miss Mathilde Malmberg gave an entertaining address on "Woman's Work."

Mrs. Munns read an interesting report prepared by Mrs. Bailey, associational secretary of the Woman's Baptist Foreign Mission Society, after which Mrs. Alverson, of LaConner, read an instructive paper on "The Uttermost Parts of the Earth," and Mrs. George Campbell spoke on "Missions," her own experience on the foreign field adding power to the address.

In the official calendar of the Convention for this year we find: Mrs. S. W. Beaven, of Burton, honorary vice-president, representing the Women's Baptist Home Mission Society, with Miss Annie Beaven as her assistant; Mrs. F. M. Williams, of Seattle, honorary vice-president, representing the Women's Foreign Mission Society; Mrs. F. L. Bailey, secretary of the Foreign Mission Society in the Northwestern Association; Mrs. C. T. Spencer, secretary of the Foreign Mission Society in the Puget Sound Association; Miss Hilda Magnuson, missionary among the Swedes in Seattle; Miss Mathilde Malmberg, missionary among the Swedes in Tacoma; Miss Margeson, representing the foreign work.

It must not be supposed that these devoted women have reached the position which they now occupy, and the success which has crowned their efforts, without a struggle, or without faith in the Lord Jesus, whose they are and whom they serve. They have often needed to quote the Apostle Paul to the brethren: "Help these women." It has taken many years, and will perhaps take many years more to convince all of the great Baptist brotherhood that it was wise to segregate the women's work from the men's work; and these women had this difficulty to meet in the early years covering the formative period of their separate activities. Despite all the perplexities and deprivations incident to a new country, despite the mountains and other natural barriers separating the circles from one another, despite pecuniary and domestic difficulties too numerous to mention,

these women have shown their faith in God, their belief that he had called them to this work, and their confidence in their own ability under the Spirit's direction to carry it forward successfully. We give to them, and to the greater societies they represent, all honor and praise; and we pray that their work for the Master, wrought in the close of the nineteenth century, may be but the alphabet of what shall grow into a world language of "glad tidings of great joy, which shall be to all people" in the twentieth century, hastening the glorious second coming of our Lord.

These far Western sisters were the peers of their Eastern sisters in faith and consecration, in ability and culture, in firmness of purpose and in loyalty to the Great Commission. The word of God was their creed; the Holy Spirit their guide; the world their sphere of activity; and the promises of God their assets. How could they fail, even under great discouragements? The author has many times witnessed, in many places on the Pacific Coast, and especially in Washington and British Columbia, the almost insurmountable obstacles to be overcome by these women of God. He has seen them weary, worn, and heartsick, leaving a session of the Convention or some annual gathering, saying: "Brother Baker, it is all right. The Lord is our helper, and he will bring it to pass. His promises never fail." They have taken their case to the Lord of the vineyard; and, when they returned to the next session or gathering, they came with cheerful countenances and songs of joy: "The Lord has heard our prayer, the clouds have flown away, the light has come, and we are going to succeed." They had been sustained by this promise from Isaiah 41:9,10, which they often quoted: "Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

## BAPTIST WORK AMONG THE INDIANS IN WASHINGTON

IN treating of this work, we cannot do better than to quote from a pamphlet written by Rev. J. P. Ludlow, whose interest in the work and knowledge of it probably surpass that of any other person on the field:

### THE FIELD

I was not seldom accosted while East with the question, "Are the Indians very wild in your country?" As a matter of fact, the Indians of each and all the many tribes along our coast are as domestic, according to their habits of life, and as peaceable and law-abiding as any special class which can be named among us. In our lower or higher courts, as a criminal class, first the Indians and second the Chinese are the most noticeable by their absence.

Intimate with the proceedings of our district court, I remember now but one Indian criminal case during the past eight years that has not had a white man as its figurehead.

The general policy and practice of our government in its paternal rôle toward our Indian races has been to segregate the distinct tribes according to their local habitats upon so-called reservations, wherein public lands are set apart for their residence with supplies, schools, teachers, superintendents, etc., appointed, representing one or other of the religious denominations of our country. All the reservations thus, as a matter of course, include religious instruction. The reservations are severally under some one of the (for Washington Territory) six agencies. Total number of our reservations is sixteen. Their respective agents are responsible to, and duly report to, the department at Washington, D. C.

Each and every one of each tribe is hereunder amenable and subject to the authorities of the reservation to which he or she belongs. But while this is so, their personal liberty is in all respects unabridged, and (subject to such espionage) families or individuals may come and go, reside or wander, toil or trade, live or die where, and when, and as any of the rest of us may. And this freedom is enjoyed also by the Indians of British Columbia. So also any of our Indians may elect to adopt the life and habits of a white man, and having done so, under corroborating oath of two white residents to that as an existing fact, he is allowed to file on and enter land under our Homestead laws, and perfect his title thereto, as any other citizen. As a result of such general personal liberty, the Indian, singly, or in families, or camps, may be, and in fact is found temporarily or *in transitu* all along our lines. And so also it happens that our cities and villages on the shores of this great inland sea, with their attraction of stores and markets for fish, berries, etc., are never without this unique migrating Indian population; "tenting on the beach," to put it poetically.

Our total Indian population for Washington Territory in 1886 was estimated (officially) at eleven thousand, of which five thousand reside on our Puget Sound waters and tributaries, while the remainder have their habitat eastward on the other side of the snow-crested Cascade Mountain range. These eastern Indians are as fine and skilful horsemen



and women as our Puget Sound Indians are expert in the canoe life, and during the summer season they cross the mountains in large numbers for work in our hop fields. But our shore line stretches northward and westward, embracing not only the many tribes of British Columbia, both on the seacoast of Vancouver Island and its inland waters, but for seven hundred miles to our Alaskan territory. Here and there along this whole one thousand four hundred miles of shore line and its estuaries there are located Indian tribes and villages and camps whose numbers are yet untold, and whose representatives voyage to and fro in their canoes—some of them large enough to carry families and equipage of fifteen or twenty—living in them for months, and camping on the shores *in transitu*. Statistics I cannot furnish, but each succeeding year finds increasing numbers visiting our now famous hop fields, and sojourning within our reach for months. And when we remember that returning, these pilgrims convey to their scattered and thickly populated villages, not only the fruits of their earnings—much of it in stores of groceries, clothing, household furniture, ornaments of a variety and character and value surprising to a civilized onlooker, but also the tales of their adventures, the story of their contacts, and the influences of the good and the evil which they have encountered—what a mighty missionary factor do we find assailing our doors and issuing thence for Christ or Belial! Shall we, oh, shall we exhibit a zeal for our pleading coming Master, at least commensurate with that of Satan's cohorts?

Seattle is the focal and radiating point for nearly all the coast Indians in seeking the hop-field employment. Especially is this so regarding the great body of those who come from British Columbia and the northern tribes, which more than any others are crude material, so far as local Christian influences obtain. No one of the family retinue, save the merest baby, is exempt from duty on the hop field, for the poles with their beautiful clustering burdens are laid prone upon the ground, and the picking is paid for by the box, which the farmers supply, of invariable size, and all the family group are busy and useful together.

From the middle of August here gather the clans and families, seeing the sights, procuring their outfit, and bargaining with the growers for the season's work, camping on our beach or contiguous vacant lots, strolling in groups with holiday attire, gazing into our shop windows, peddling their grotesque toys and articles of artistic handiwork. Full of curiosity, and always pleased with any kind word of approach, they are accessible as no other class. The mere singing by myself and wife of a Chinook hymn from our family porch, to a group of these curious street strollers, often elicits an interest and emotional response truly surprising.

Thus, and here the crowds halt, congregate, and disperse to the many hop fields, where the picking begins about September 1, and where throughout the weeks or months that ensue they may be constantly reached for religious contact and local meetings. The season closing, back comes the reflux wave, arriving in detachments as the various fields are reaped, and here again sojourning until purchases are made and the winter's stores are secured when, family by family, and camp by camp, they take their departure. Sometimes a whole local community will select a winter camp adjacent, and locate for the entire winter season, as is the present case within three miles of the home where I now write.

From four to five thousand Indians are thus brought and held for two or three months at least, within our personal reach and influence each year. Within a radius of twenty miles, however, at the lumber mills and camps, we have a constant population, not dwelling on any reservation and of different tribes, numbering perhaps five hundred. These, of course, represent tribal affiliations of large variety and number. Such is our field.



## OUR OPPORTUNITY

Our Indians have no literature whatever. Hieroglyphic emblems and signs indicate even less than the cadence-toned notes of the dumb animals as to interpreted thought. Pictures, of course, voice the objects, but not the sentiment or truth. They are available only as an agency to attract and awaken curiosity. The Indian language is divided into tribal dialects so distinct that rarely any individuals of even contiguous tribes can communicate therewith. "Unknown tongues" are they indeed.

But God's kind providence has used the exigencies of trade to extemporize, rather than by any intelligent act to formulate a commercial jargon which during the past century has developed into an almost intertribal language capable of communicating general intelligence, apart from abstract truth. Theologically, this may, after all, prove a boon, as controversial dogmas would hardly reach the mind or heart of the "poor Indian" through the "Chinook" as its vehicle. This Chinook jargon, as it is called, has grown out of the necessities of trade, first introduced by the Hudson Bay traders and thereafter continued and expanded by the increasing contacts of Europeans and Americans. To illustrate: all Hudson Bay traders were subjects of King George, hence "King George man" is always the term used to indicate an Englishman. So, we were first known through the trading ships from Boston, and thus all Americans are known as "Boston man." Fuller illustration is given below.

Crude, mongrel, and restricted as it may be, it has, however, become the vehicle of communication all along the lines, both between the several tribes, and between all Indians and the whites. With a vocabulary of only about four hundred and fifty words, by intonation and vocal inflection, it is capable, when used by an expert, of a surprising range of communication.

We thus find a Jerusalem pentecostal opportunity:

First, of congregated and accessible masses representative of every tribe, kindred, people, and tongue of our seaboard Indian nation, and

Secondly, of a language in which to address them all and even more than that, viz., to tell them with a really Spirit-filled, Holy-Ghost-given tongue of utterance the "wonderful works of God."

This brings me to speak (but not so fully as I long to, owing to the modest objection of the individual) of

## OUR GOD-GIVEN WORKERS

The first week of our residence in this city, nine years ago, myself and wife found our way one evening to a humble cottage home in the lower part of the town. Upon entering we found gathered a little company of Indians, mostly women who, by blackboard and the "Chinook," were being instructed in the Divine word and life. Their teachers were a Christian brother of mature age, and his wife, an Indian woman. Warm indeed was the welcome they gave us to their little home, coming as we did in the name of the Lord, for any such service as he should appoint.

We found them truly taught of God. Since then our intimacy and intercourse has been constant, part of the time acting as their pastor, and all the time co-operating with them in aggressive Christian work as the Lord has enabled us. Let me tell you who they are:

In the Indian mission work of Rev. Mr. Duncan in British Columbia, now so well known, some thirty years ago a Christian brother of intelligence was employed as a millwright and carpenter. In that mission was a young Indian woman who, by birth, was of lineal descent from one of the proudest and most potent chiefs of the Simpsen tribe of the

Northwest. They were married, and soon thereafter the young wife was converted and became a zealous worker. Of this marriage, eight children are the fruitage; all of them children of rare grace, and the eldest son now preaching as a licentiate of one of our city churches, and struggling to furnish himself with a thorough education for the ministry. The wife and mother has been a ripening Christian, both in intelligence and consecration, for years, and under a special illumination of the Holy Spirit has a gift of utterance, a power of persuasion, a baptism of love, an exuberance of joy, and an ardor of devotion I have seldom or never seen equaled. To tell the story of Jesus and his love and power to save is the one thing of her life, and whether in our homes, our social meetings or gospel halls, when she speaks all hearts respond, sinners melt and saints rejoice. A pure Indian herself and speaking six of the northern Indian dialects—perfectly at home with the Chinook—as is her husband also, who accompanies her and is himself graciously gifted—her mission among the Indians is always and everywhere fruitful and saving. Almost never will she reveal her tribal dignity, but if, as it has happened, when speaking in their camps they learn her tribal and her family name (pronounced "poose," I think) her hearers instantly fall back and form a circle around her in awed and obsequious veneration.

And among the baser sort of dissolute hangers-on around all Indian camps, it often happens that as a result of their ministry the sodden brain, and lost manhood, and seared conscience is aroused to recognize the voice of God, to feel the power of God, to accept the grace of God, and confess the name which saves to the uttermost. In our city work at the Salvation Army Hall, their power and influence is daily felt. Such, with the most untold, are our workers, who stand with sharpened sickle in hand, longing to enter more fully the special harvest-field to which our Lord now pointing bids us lift up our eyes and behold. Why are they not fully in it?

Simply and only because they are too poor to sustain themselves therein, and I have not the personal means to furnish them. Perhaps, I should also add, because you have not heretofore been informed of the matter. But you will be edified by some recital of the work itself, however short it necessarily must be.

### THE WORK

By private offerings, these workers have been somewhat in the fields. Laboring among the Indians on our beaches while they are *in transitu*, sowing seeds, truths, and listening to the "what must I do" of some, and the personal acceptance of Jesus by others, they follow them in due time to the hop fields. There they pass among the workers, seat themselves on the ground, with a given family, join them in the work of picking, filling for them and with them the family box the quicker, and meanwhile filling the minds of their children with the story, and the conscience and hearts of the older ones with the shame of sin, and the power and love of the Sin Bearer.

Thus they pass among the gleaners, helpful both to the employers and the employed, and winning a confidence and an interest which secures for them a congregation at the camps at eventide. Else, perchance, they pass by day among those who, sick, infirm, or infantile, must needs stay by the stuff, and there, along every wise and loving pathway of Indian access, touch hearts, arouse minds, awaken conviction, and present a willing, waiting Saviour.

Before me lie their field-notes, kept with lead pencil, and at my request placed at my disposal. Its casual recitals are more eloquent of the unrecorded influences in their outreaching scope, geographically, and in-reaching potency numerically and personally, than of all that is recorded.

A few quotations I may venture to make:

"Visited the hop pickers in the fields and talked with the Indians. Within one hundred feet square found Indians from four different localities. Pointed them to the Saviour. One 'Bella Coola' woman said she was sick of sin, and with tears in her eyes, 'Oh, if I could tell you all my heart in my own language, how much I do want to be saved from my sins.' Told her she could tell it all to Jesus and he would understand her and forgive. She accepted Christ."

"Very hard rain. Left hop fields and took shelter in a wayside house (whites). Found mother and children, all unsaved. Told her of the blood of Exodus and of Jesus for sin. Kneled in prayer. She believed, and with tears of joy confessed him, and begged us to visit her again. Directed her and family to the village church and pastor."

"An interview to-day with some of the leaders from the different tribes whom we met last year. Some among them, from Romish influence, last year opposed our work. Welcome us warmly now, and urge us to speak at the grove next Sunday to the Indians *en masse*. They say they want to hear more about God loving the world, and giving his only begotten Son."

"Visited the people in their tents and labored among them till late at night. Met 'Lah Kiss,' Indian chief of Weewakum tribe, who was converted last year. Still faithful and wanting baptism and church fellowship. Gave him some medicine, as he was sick."

"Met 'Joseph,' the young Indian chief. He was rejoiced to see us. His face shines like one who has received a great blessing. He is ill and in pain, but very happy."

"NOTE.—This case of 'Joseph' is one of peculiar interest. In 1885 he was first met by Brother and Sister Hamlett at the hop fields. He is of the British Columbia tribes at Euclataw Rapids, northern part of Vancouver Island. At a meeting among the Indians he was standing on the outside of circle, and attracted by the singing, 'Have you been to Jesus?' 'I am coming, Lord,' he called to have it repeated, and over and over again he insisted so that it was hard to close the service. No more at that time was seen of him. The following year he was met, and was rejoicing to Jesus, the Holy Spirit having applied that hymn to his salvation. By his experience and zeal he had, meanwhile, led his mother and father, his sister and her husband to Jesus, and they had been helping him teach the tribe. He was baptized with several others who were received into a church in Seattle as he was returning homeward that year. Last fall he reported some forty converts among his people. A Sunday-school house had been builded. Methodist circuit preachers had visited them and baptized some. Some twenty of his people applied for church admission last fall, but there was no time for examination. Joseph and his people are living three days' travel from the nearest mission. He holds meetings among his people, who, as a tribe, accept his teachings. He and they pleaded with Brother and Sister Hamlett to come and labor and teach among them."

"We both preached to-day (Sunday) to an attentive Indian congregation, and afterward preached to a mixed congregation of over a thousand Indians and whites."

"Picking with the Indians in the fields to-day, that both the owners and the pickers might not suffer loss through our work, and meanwhile talking to them of Jesus and looking to him from whom cometh all wisdom and strength. The Lord seems to lead us to just the very ones that need help, and long for the word of life."



"After work to-day we preached in the evening to a company of whites, Chinese, and Indians. Spoke it in English, as many of these Indians understood it. It was an opportunity to preach salvation to sinners. After meeting we had walked nearly a mile toward our lodgings, but remembered a young Indian woman who had been very ill for the last three days, and returned just in time for my wife to minister to her sore need."

"Two Indian girls, aged fourteen and eighteen years, yielded their hearts to Jesus to-day. Their brother had already been saved; were from the 'Hydah' (Alaskan) tribe."

"One of our best meetings this evening around their camp-fires. Sister Hamlett preached from 'What shall it profit a man,' etc. A number moved to tears; had heard the word 'Jesus,' but never the gospel. Gave medicine to several sick ones, and returned to our lodgings very late, and more than ever burdened for precious souls and praying for increase of spiritual power."

"Went to Seattle and saw Brother —, who gave me ten dollars from the — church to help us in the work a little longer. Enjoyed the sweet Christian fellowship and prayer, and returned refreshed. Found wife earnestly laboring with the lost ones and bringing them to Christ."

"One of the managers to-day came to consult with me about his working the Indians Sundays, as the crop was behind. Told him it would prove a great mistake, for with their conscience troubled all the week, it would affect their work more than the one day's gain. Also that they would not engage with him next season. They did not work Sunday."

"Wife to-day had long talk with chief of Kitwangan tribe, an interior tribe very difficult of access. He fully accepted Jesus, and upon proffering him to his people, they told him it would make him poor and lose his influence and did all in their power to dissuade him. He continued firm."

"Gracious meeting last evening. Left the Indians still singing, and we could hear them when half a mile away. A collection was taken for us last evening, which amounted to three dollars, just the sum needed to bring us to our home."

"Started a blue ribbon society among the Indians. The pledge, 'By the help of Almighty God I pledge myself to abstain from the use of intoxicating drinks as a beverage.' Nineteen names to begin."

"Seattle. Large meeting on the sawdust (dumping grounds of the sawmill near the beach). Many hands lifted—three converted of the Nawitty tribe (northern). Another meeting—five saved—one a Cowhegan, one a Nass, others unknown (these are all from far north)."

"Preached to some Indians at their canoes—two accepted Christ—one from Alaska Hyda tribe."

"Visited Indian camps, etc., again at Puyallup. Large attendance, three converted from Nootka Sound, and one from Skeever River, B. C."

"Mary Wakhelt, Indian woman from Skeever Run, B. C., converted and at once began to tell the people what great things the Lord had done for her. A Neas chief, Kelustamux, was spoken to by Sister Hamlett, when the converted woman at once joined in the exhortation, until we all knelt in prayer; and he also believed."

"Puyallup. Meeting on the streets, mixed crowd—a converted Jew much moved listening to Sister Hamlett and asserting, 'that woman is filled with the Holy Spirit.' She spoke first in English, then in Chinook,



Three Indian women from east of the mountains, who were great horse-racers, were mounted on their horses, and about starting for the races near-by, remained, and in spite of the urging of their companions refused to go, being held by the word spoken about the devil's traps for souls, among which horseracing and gambling were mentioned. They were among those who raised their hands as inquirers later."

"This afternoon a chief of two of the British Columbia tribes was saved while kneeling in prayer with us in the hop fields. In the evening there were six different tribes represented in our meeting. A large number requested prayers by rising, among them several white men. Nine professed conversion."

"Preached to the Indians camped on the ballast pile (ship's dumping-ground), white loafers around us. One drunken man was very troublesome, but we got him to sit down and listen. At close I spoke specially to the now large crowd of whites who were listening. The troublesome man was convicted by the Holy Spirit, went thence to the evening meeting of Salvation Army, was converted, and met us with joy, saying, 'You did not preach for nothing this day on the ballast pile; it saved me.'"

"Visited the hospital to-day to talk with the Skeena River Indian who was recently shot. He was saved. This Indian was quite rich, and we have lately heard of him as a zealous working Christian. Met last evening at the Salvation Army an Indian named 'Sispergood,' who was seeking to find us. He had been converted in our home meetings eight years ago, and we had not seen him since. He was full of joy, and still trusting Jesus. Was formerly a drunkard, now working for souls."

#### THE CLARION

Such are but stray items or straws which may clearly indicate the direction at once of the Holy Spirit's movement, and the will of the Master touching our duty. To my recent inquiry our dear brother has sent me a line, which I copy in his own language:

"In the vicinity of Seattle there are a number of Indian settlements where there is no one to care for their souls, such as Squak Valley, Cedar River, Milton, Port Blakely, Port Madison, and a camp of Northern Indians at Duwanish River.

"We have often been invited by the Indians of the Puyallup reservation, both the Catholics and the Presbyterians, to come and hold meetings with them. The Cedar River Indians beg us to come and preach Jesus to them. The Yakimas (east of mountains) say we must come over in June certain—they insisted that we should promise to come, but we could only tell them to pray that God might send us. The Near Bay Indians—three hundred or more—through their chief has called us to come to them. The British Columbia Indians on both sides (Pacific Ocean and Gulf of Georgia) of Vancouver Island, and all along up the coast to Alaska, and in Alaska, the new Mellakahtla settlement under Brother Duncan, want us to come. They want to know more about the new birth; more of the Holy Spirit's work in the heart as the Comforter; more about the coming of the Lord Jesus. As they meet those returning who have received the new birth and the joy of salvation, they long to have one of their own race who can teach them the way of God more fully."

#### CONCLUSION

*First.* God has brought within our reach, yea to our very doors, a heathen aboriginal, many-tongued, multitudinous, sorely tempted, much-neglected, rapidly perishing, non-resisting, impressible, receptive, im-

pulsive, plastic, longing, pleading, waiting, sin-sick and heart-burdened people, who are wanting to be taught, ready to receive, zealous to propagate, untrammelled by system, peaceable, hospitable, and generous to a fault.

*Secondly.* These people, widely scattered in their habitats, but annually concentrated by their representatives, repeat in our very ears the Macedonian cry, "Come over and help us."

*Thirdly.* God has raised up from among them one who, by education, consecration, and baptism of power in the Holy Ghost, is pre-eminently fitted to be his messenger and ours, to this needy people.

*Fourthly.* God has given to her the longing to go, and to-day she reechoes their cry, with uplifted hand and throbbing heart, by the divine refrain, "Here am I, send me!"

*Fifthly.* This offered missionary represents in teaching the Shibboleth of no sect or section of the church, but that the blood of Jesus Christ his Son cleanseth us from all sin. Believe on the Lord Jesus Christ and thou shalt be saved.

Meanwhile the Holy Spirit cries out:

"Whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? How shall they hear without a preacher, and how shall they preach, except they be sent?"

*Sixthly.* God's doctrine herein for us is twofold, viz., that of the goer and that of the sender. Its exposition resides in the facts now presented.

*Seventhly.* The teachers are at hand eager to be sent. The resources and the senders are? (as you may write it).





Rev. W. H. Latourette



## BAPTIST WORK AMONG THE NATIVE TRIBES IN ALASKA

IN the *Baptist Beacon* of November, 1881, under the heading, "An Alaska Mission," we find the statement: "The following was presented to the Convention at Eugene, by Rev. J. C. Baker:

WHEREAS, There are nearly sixty thousand Indians in Alaska, the great mass of whom are without any organized mission work, and among whom we, as Baptists, have no mission at all, and

WHEREAS, God has so signally blest the efforts of the Home Mission Society in its work among the Cherokees, and other tribes east of the Rocky mountains, and

WHEREAS, The way is soon to open whereby free transportation for missionaries and supplies from Puget Sound, for an Alaskan mission, can be obtained upon the North Star Mission Boat, now being built for mission purposes on these northern waters, by Rev. J. P. Ludlow, of Seattle, W. T., therefore,

*Resolved*, That we send this, our memorial, to the American Baptist Home Mission Society, New York, and petition their Board, through the honored secretary, Rev. H. L. Morehouse, D. D., to consider the propriety of establishing an Alaskan mission at an early day.

*Resolved*, secondly, That we pledge ourselves to second the effort of the society to establish such a mission, and render it such assistance as we can, in all proper and legitimate ways."

In June, 1885, at the suggestion of Rev. J. C. Baker, and in accordance with a request of Rev. H. L. Morehouse for a teacher from Puget Sound for Alaska, Rev. J. A. Wirth was recommended by the Executive Committee of the Puget Sound Association. The position of government teacher in Alaska had been offered to the American Baptist Home Mission Society by General Eaton, United States Commissioner of Education. This position was offered to Brother Wirth, who took the matter under advisement and communicated with Doctor Morehouse; but, in June, 1886, the *Herald of Truth* announced that Prof. W. E. Roscoe had received the appointment as teacher at Kadiac, Alaska; and on August 16 he arrived in Seattle to await transportation to his post. On Saturday, August 20, Rev. Sheldon Jackson, who directed the missions in Alaska, finding that a teacher was needed for the Methodist work there, and that the vessel was about to sail, offered the place to Rev. J. A. Wirth, on the recommendation of Rev. D. J. Pierce and Professor Roscoe, with the understanding that a Baptist field would open within a year. Within twenty-four hours, however, Rev. J. Dillon and Mr. Spencer, of Port Townsend, had applied for the place as Methodists, and he yielded the place by courtesy.

Doctor Jackson expressed his regrets, and offered to guarantee \$500 if the remainder of a year's salary could be raised for Brother Wirth. At the evening service on August 29, in the First Baptist Church of Seattle, Doctor Jackson presented the "Alaskan Mission," and stated his offer. Rev. J. P. Ludlow at once said that he would give \$100, and \$400 was raised in a few minutes, while \$300 additional was guaranteed by a committee consisting of Rev. D. J. Pierce, Rev. J. P. Ludlow, R. G. Caldwell, Robert Knipe, Mrs. A. Webster, Mrs. L. V. Ward, and Mrs. Sarah Malson, representing the Baptists of Seattle. Of this amount, \$4,000 was paid over to Brother Wirth, and the remainder of the pledges were to be collected in October. Upon being asked if Brother Wirth could be ready to start in three days, Brother Pierce, with his characteristic vim, replied: "Yes, if there is any dynamite in town"; and two hours later Brother Wirth accepted the appointment to Alaska.

At a farewell meeting held in the Baptist church, Thursday evening, September 2, the following resolutions were adopted:

WHEREAS, After a series of delays and discouragements, quite unexplainable to our narrow vision, the way has been signally opened for sending our former pastor and respected counselor, Rev. J. A. Wirth, with his estimable wife, to serve as an independent missionary and teacher in co-operation with Bro. W. E. Roscoe, at Kadiak, Alaska; and,

WHEREAS, Many friends and business acquaintances have liberally responded to the call for money, resulting in securing over \$600 toward the support of Brother and Sister Wirth; therefore,

*Resolved*, That we recognize with thanksgiving and joy the good hand of God upon us as Christians and Baptists in the wonderful train of circumstances, and in the dispositions of our hearts, which have wrought together to make ready and to send out on their Christian mission to the benighted people of Alaska our Brother and Sister Wirth and our Brother and Sister Roscoe; and,

*Resolved*, That, in spirit, we shall follow them to their respective fields of labor with the liveliest interest and affection, and with confident hope that God will bless them greatly, and make them a blessing wherever they go.

Done at the farewell meeting, September 2, 1886, the pastor in the chair.

A. H. KING, Clerk *pro tem*.

Sister Roscoe was under appointment from the Women's American Baptist Home Mission Society of New England. The funds collected for Brother Wirth's work were \$482.25, with pledges for \$148.50, making a total of \$630.75, besides the \$500 pledged by Dr. Sheldon Jackson. The ship *Leo* sailed at 10 a. m., September 3, 1886, with Rev. J. A. Wirth and wife and Prof. W. E. Roscoe and wife, Baptists; Rev. J. W. Curry and wife, Presbyterians; and Rev. J. H. Carr and wife, Methodists; and they reached Kadiak on September 22.

Brother Wirth was stationed at Afognak, an island about forty miles long and twenty wide, northeast of Kadiak, from which it is

separated by a narrow channel. The inhabitants are Creoles, or Russian half-breeds, and Aleuts, a branch of the Eskimo family. The government officials are all at Kadiak, and at Brother Wirth's station there were no whites, no English people whatever, and no mails except once or twice a year. His letters, as well as those of Prof. W. E. Roscoe, describing the people, and their manner and customs, are exceedingly interesting, and one cannot help admiring the loving self-sacrifice that prompted this devoted man and his wife to cut themselves from all the comforts, conveniences, and pleasures of civilized life to preach the unsearchable riches of Christ to a semisavage and barbarous people. Poor health compelled him, in 1890, to return to Seattle; his wife died the following August, and he, January 13, 1891.

Prof. W. E. Roscoe says of Brother Wirth's Alaskan work:

Brother Wirth did three years of good missionary work at Afognak. He had to learn the Russian language, a task which, with his great linguistic learning and ability, he soon accomplished, and by his translating from English into Russian, his pupils made rapid progress in English. He was soon able to read the Russian Bible, and would gather the people about him, teaching them the old, old story. He was greatly beloved by both parents and children, and after he had gone away, the people would hopefully say, when they saw a vessel coming: "Perhaps the old teacher is coming back." His able successor was Mr. John Duff, who also did excellent work.

The work at Kadiak Island was continued, and developed into a Baptist mission and orphanage under the fostering care of the Women's Home Mission Society of Boston.

A report from M. G. Reynolds states in October, 1889:

Mrs. Roscoe, of Kadiak Island, Alaska, is unable to do constant work, but she will continue to be our teacher and give her services. At a Board meeting, held in April, it was voted to appoint a teacher at Wood Island. A letter from Mr. Roscoe informs us that it is unsafe to send a single woman or even two single women to this island, because of the drunken white men, as well as the natives. We are in correspondence with Doctor Jackson about the matter, and hope soon to find some place to send a teacher.

On May 20, 1895, Professor Roscoe writes from Wood Island:

In December, 1891, the Women's Baptist Home Mission Society voted to build an orphanage at Wood Island, Alaska. In the early summer of 1892 the material for the building was landed at Wood Island, and Nicholas Fadroff, teacher of the government school at Karlak, was requested to superintend the building. By a letter failing to reach him in time, the government having discontinued his school, owing to the small appropriation from Congress, he went to San Francisco. This delayed the work till the spring of 1893, when W. E. Roscoe arrived to take charge of the mission work. In a few days a good site had been selected, and work on the premises begun. The ground was partially cleared, and a garden cultivated, in addition to erecting the orphanage.



On the Fourth of July the work was sufficiently advanced to permit our receiving the first mission child, who presented himself at night in a drenching rain. He said: "I want to live at the mission, as I have no place to live." Soon other children were added to the number. Miss Carrie Currant, of Boston, came out as teacher and missionary. She entered on her duties with alacrity and pleasure. Soon, however, she was completely prostrated by sickness, and much to our sorrow, this accomplished and estimable lady felt compelled to return to Boston. Her place was not filled for nearly a year, when Miss Lulu C. Goodchild, of Philadelphia, was appointed to Wood Island. The number of children has increased as fast as the workers in the mission could care for them. Lately, another assistant has been voted by the society. Aside from caring for the orphanage children, the teacher instructs all neighboring children wishing to attend the orphanage day-school. It is the intention of the missionaries to combine industrial education with moral and intellectual training. Thus the children are constantly trained to work; and as the years go by, it is to be hoped that a few workshops can be added to the mission improvements.

Religious instruction is given to the orphanage children in a Sunday-school open to all neighborhood children who wish to attend. Evangelistic work is carried on when the missionaries can spare the time. Thus, the Baptist mission at Wood Island is proving a beacon light in a wilderness of sin. A reformation has begun at Wood Island and Kadiak.

As early as September, 1892, the Women's Home Mission Society reported the receipts for the Alaska Orphanage as having reached the sum of \$4,857.75.



## THE FIRST BAPTIST CHURCH IN ALASKA

1. THE first Baptist church in Alaska was organized Sunday morning, July 29, 1896, at Wood Island, Rev. Curtis P. Coe, who was afterward called as pastor, presiding. Six members constituted the church, which is known as the Wood Island Baptist Church. In 1899 there were ten members, two having been received by letter that year, and two mission girls by baptism. Three other mission girls had been received as candidates for baptism, and others were not far from making a confession of faith in Jesus.

2. The First Baptist Church of Skagway was organized with seventeen members, January 10, 1899, by Rev. J. C. Jordan missionary of the Home Mission Society. The church held its services in the Young Men's Christian Association tent until about April 1, when they were transferred to the union church building, where they were held once each Sunday. The church had selected a lot on the corner of Main Street and Fourth Avenue, and this was bought by Dr. C. A. Woody, Superintendent of Missions, on February 7, from Mrs. Lester Butler for \$700, the cash being furnished by the Home Mission Society. Plans for the church were prepared and donated by Mr. Henry Dozier, of Skagway. May 15 the contract was let; work was begun the next day; and on August 19 the building was accepted by the Building Committee. The total cost up to the time of the dedication, on Sunday, August 27, was \$3,049. Of this sum, the American Baptist Home Mission Society had paid \$1,900; the church-members and citizens of Skagway, \$544; the Ladies' Aid Society, for furnishing, \$140; there was \$95 on hand in cash and pledges; and the Sunday-school of the First Church in Portland, Ore., had donated a communion set worth \$20. The deficiency of \$350 was asked for at the dedication; and in a few minutes more than this amount was subscribed or paid in cash.

Pastor J. C. Jordan, who had been sent to Skagway in October, 1898, as the missionary of the Home Mission Society on the recommendation of Rev. W. H. Latourette, the Alaskan general missionary, had charge of the dedication services. Rev. H. L. Morehouse, D. D., preached at 11 a. m. a strong and comforting sermon from Hebrews 11:27, last clause; and Rev. C. A. Woody, D. D., preached in the evening. Brother Woody said:

With a closing prayer, was ended a day of great rejoicing for the little church of far-away Skagway. This delightful realization of hopes has been made possible by the continued liberality of the Home Mission Society and the faithful labor of Pastor Jordan on the field, with the liberality of the people of Skagway. Mr. and Mrs. A. P. Mead, by caring for Pastor Jordan without charge, have contributed a large

share to this success. Rev. W. H. Latourette, who spent some months here opening this work and completing its preliminary organization, deserves the large place he has in the love of the church and the esteem of the people of Skagway.

Rev. J. C. Jordan was succeeded in the pastorate by Rev. G. S. Clevenger in 1899, and a parsonage was built and paid for. Brother Clevenger was well liked in Skagway, and the press spoke highly of him. The meeting-house was full at the evening services; free lectures and musical entertainments were given on week-day evenings to draw men from more questionable places of amusement; and meetings were held with the soldiers at the barracks with great encouragement. Two members were received in October, 1900, making eighteen in all.

This closes the record of the Alaska Missions conducted by Baptists in the nineteenth century, leaving an open field for growth and development by twentieth-century workers. The possibilities for acquiring gold in this country is marvelous indeed, and will doubtless exceed the highest expectations. But the possibilities for delving in the exhaustless mine for gold that never perishes, to adorn the lives of human beings, and finally to become an asset in the great city of gold, "the new Jerusalem," is far greater, and should challenge equally the prospectors and miners in God's service in this twentieth century.

# SCANDINAVIAN WORK

## CHAPTER I

### BEGINNINGS

1875-1893

General missionary appointed. Nature of work. Building houses of worship. Remarkable pioneer. Scandinavian Conference organized. Swedish Conference. Union affected. Subjects considered. A coast general missionary. Co-operation. Miss Mathilde Malmberg and the women's work. Missionary conference.

THE letter of the First Church, Portland, to the Willamette Association for 1875, reports: "Brother Landstone has charge of the Scandinavian Mission, and his labors have been blessed. Six have confessed their faith in Jesus by baptism." No further mention of the work is found until in January, 1881, the Scandinavian work was opened by the Mission Board of the Convention of the North Pacific Coast by the appointment of Rev. Olaus Okerson to act as a general missionary among all classes of Scandinavians. The following clipping from the report of the Board of that year will show the nature of his work:

Early in the year Rev. O. Okerson, who for many years has been engaged in the ministry, and in missionary work among his countrymen in Minnesota, Wisconsin, and Illinois, came to this Upper Coast, longing to do something for his countrymen, many of whom are living upon this great field. The Board felt as if God was calling upon us to open work among this long-neglected people. Brother Okerson was commissioned and has laid the foundation for a great work. He has visited a large territory and many settlements, traveling long distances on foot to reach his people. Our brethren in Portland, where he makes his headquarters and who have had the best opportunities to know, regard the man as eminently fitted for his work, and trustworthy. We believe this work to be very important, and will be constantly increasing on our hands.

Brother Okerson's missionary work was conducted with remarkable success. He built and dedicated, free of debt, a house of worship in Seattle, costing \$2,200, which was held in trust by the First Baptist Church until the First Scandinavian Baptist Church was organized in 1883. He performed the same service in Tacoma, building a house costing \$1,200, which was held ready for the occupancy of the First Scandinavian Church, organized in 1885. Both of these churches were constructed with living rooms attached for the pastor's family. Brother Okerson was one of God's noblemen. He performed a remarkable pioneer service for his people. He visited



them on all parts of the field; and to him, more than to any other man in those early days, is to be given the credit of laying the broad and biblical foundation which has put the Scandinavian peoples abreast of the Americans in the great work of the Baptists in later years. He was a man of God, a brother who was highly appreciated, loved, and honored, and he was helpful in all our Associations and conventions. His great loving heart abounded in interest for all peoples and all departments of Christ's work.

The North Pacific Coast Convention directed the work among the Scandinavians until superseded by the Northwest Convention. The Scandinavian Conference, organized in 1891, co-operated with the Northwest Convention like an Association, being formed by the Scandinavian churches belonging to the different Associations of the Convention.

Prior to the organization of the Scandinavian Conference, there had been a Swedish Conference of the North Pacific Coast, which held quarterly meetings. At the meeting held in Seattle, October 17, 18, 1890, the question of reorganizing into a Scandinavian Baptist Conference was discussed and recommended to the churches for their consideration; and at the meeting held in Portland, Ore., December 12, 13, 1890, it was voted unanimously to disband the Swedish Conference and to organize a Scandinavian Conference. A committee to frame a constitution for the new Conference was appointed, and also one to confer with the Northwest Convention as to the best and most satisfactory plan of work. Hearty thanks were tendered to the Northwest Convention, the Oregon Convention, and the Home Mission Society for the generous aid it had given to the struggling Scandinavian churches.

The first mention of the Scandinavian Conference in the minutes of the Northwest Convention is in the report of Rev. D. D. Proper, as secretary of the Mission Board for the meeting of August 25-30, 1891. Under the head of Scandinavians, he says:

The Swedish and Norwegian-Danish churches now number eight, with three hundred and seven members. They have arranged to meet this fall and organize a Scandinavian Conference. This will, no doubt, increase their efficiency in missionary work. They will continue co-operation with the Convention and the Home Mission Society.

In December, 1891, the Scandinavian Conference met for its first annual session, with the Scandinavian church of Tacoma. Seven sermons were preached. Home Missions, foreign missions, Sunday-schools, and temperance were discussed, and appropriate resolutions were adopted. The conference acknowledged with gratitude the help and sympathy of the Northwest Convention and of the Home Mission Society. The Women's Baptist Home Mission Society was thanked especially for sending Miss Mathilde Malmberg to work among the Scandinavians of the far West. The churches were advised to try to



raise enough money to call a good man to take charge of the general Scandinavian work on the field of western Washington and northern Oregon. The Conference changed its time of meeting so as to come before the session of the Northwest Convention instead of after. Unusual interest and spirituality prevailed through the whole meeting, and several rose for prayers.

In April, 1891, Rev. Louis J. Ahlstrom became the general missionary for the Swedes in California and Oregon, by appointment of the Home Mission Society.

In 1892 the eight churches of the Scandinavian Conference had three hundred and thirty-two members. Rev. D. D. Proper says:

Our Swedish and Norwegian brethren assembled this year and organized a Conference in order to do more effective work for the Lord. Your Board has voted to co-operate with the Conference, and to extend aid to support the work at the rate of three dollars to one dollar that the Conference raises for its own work, and to pay into the Convention treasury not to exceed \$1,200 from the Board, including the contributions of the Conference.

The women's societies voted that three-fourths of their offerings for home missions were to go to the Scandinavian missions. This year four of the home missionaries were Scandinavians.

In 1893 we find in the report of the Convention Board that

The Norwegian-Danish and Scandinavian churches have withdrawn from the Conference and will affiliate with our Associations. The Swedish churches are organized into what will be the Swedish Conference next year. Three new Swedish churches have been organized, and during part of the year Rev. O. Okerson was employed by these brethren in doing a general mission work among the Swedish people. There is great need of active work among this people. Miss Malmberg, of the Women's Home Mission Society, has been laboring to good purpose among these churches and destitute places.

According to the census of 1890, there were thirty thousand Swedes in this State, and of these four thousand five hundred were in Seattle and five thousand nine hundred in Tacoma.

The coming of Rev. C. W. Finwall from St. Paul, Minn., to the Norwegian-Danish church in Seattle has been a source of great encouragement, and we believe it will be the means, under God, of changing threatened defeat into glorious victory for Christ and the Baptists of this nationality. He has started a promising mission in Ballard, where there is at present no other preaching for this people in their own language.

Two missionaries for each nationality have been under appointment.

Our sisters have continued to render good service in raising money toward the support of the Scandinavian work, and have contributed \$362.30 for the year. Mrs. S. W. Beaven, as vice-president for the State, has proved an efficient worker in this department, and has vindicated the wisdom of her appointment.

The statistics credit the Swedish Conference with eight churches, having a membership of two hundred and seventy under six pastors, who have baptized sixteen.

The Norwegian-Danish and Scandinavian churches appear as unassociated.

In July, 1894, the Missionary Conference held with the First Norwegian-Danish Church of Seattle was a real blessing to all present. Our national denominational societies were given due consideration, as was also the State work. Bro. G. Berg, missionary colporteur of the American Baptist Publication Society, gave a well-written paper on "Redeeming the Time." One intelligent young woman gave herself to Jesus at the meetings, and confessed her Lord openly.

## CHAPTER II

### SWEDISH CONFERENCE

1899-1900

Permanent organization. Co-operation. Statistics. Women's work. Quarterly meeting. Foreign missions. August Olson. Andrew Swartz. Resolutions. Norwegian Danish Convention. Report of Board. First annual meeting. Report of 1896 and 1897. Contributions. Reports of 1898 and 1899. 1900 record.

IN October, 1894, we find in the report of the Convention Board, under the head of Swedish Conference:

This is now a regularly organized body, which corresponds with our Associations, and for purposes of mutual improvement and efficiency in the Master's work, holds quarterly meetings. The churches co-operate directly with our Convention.

This year the Conference has entered into co-operation with the Publication Society in the support of a colporter, Rev. F. Goranson, who is doing good service in visiting the destitute places where these people live. The Swedes are very earnest in their efforts to supply their people with the preaching of the gospel by Baptists.

There are now eight Baptist churches, with three hundred and eighteen members on this field. The work needs enlarging, and could be made very profitable if we had the means to do it. The Board has aided in the support of three pastors.

Under Norwegian-Danish work, Brother Proper says:

If it was at all practicable, the work among this people, now numbering about thirty-five thousand in the State, with probably five thousand more in British Columbia, should be enlarged. This year we have had one missionary in Seattle and one in Tacoma. A new church has been organized by Brother Finwall, in Ballard.

Under Women's Home Mission work, it is said:

The ladies, having undertaken to support the Scandinavian work by giving two-thirds of their contributions to this purpose, have worked with earnest zeal to provide the funds for this department. Five Swedish and Norwegian missionaries have been under appointment, and the amount necessary to be raised by the Convention was \$390. The total amount of contributions from the circles and missions is \$391.04.

Mrs. S. W. Beaven continues to be vice-president for the Convention, and has been diligent in securing contributions for the work. Miss Fannie Allen, as general missionary for the Women's Society, has been devoted to her work in visiting the circles.

When the Scandinavian Baptist Conference met at Seattle in June, 1893, the sisters held a missionary meeting. The different home mission circles of the State reported missionary zeal and effort to be in a very encouraging condition. Three young women were

present who had studied in the missionary training school at Chicago. Among them was Miss Mathilde Malmberg, who suggested the organization of a Women's Baptist Home Mission Society as a branch of the Women's Home Mission Society of the West. The organization was effected, with the following officers: President, Mrs. A. Olson, of Seattle; vice-president, Miss Mathilde Malmberg; treasurer, Mrs. Sjoberg; secretary, Mrs. Mary Carlson. A collection of \$9 was taken to begin their organized work. A number of *Tidings*, the organ of the Women's Baptist Home Mission Society, has the following:

Mrs. S. W. Beaven, in her annual report, presented at the women's missionary meeting held in connection with the State Convention, refers to the noble efforts of the sisters notwithstanding the stringency of the times. She refers to the organization of eleven new branches, and the reorganization of four others, giving a total of forty auxiliaries in west Washington. She speaks very kindly of the visit of the corresponding secretary last spring, and the impulse given to the work. In a partial summary of her labor, the vice-president mentions two hundred letters and fifty postal cards written, and many pages of literature distributed.

The service of Miss Anna Beaven, who assists in the work among the young people and children, was referred to with appreciation; and the work of directors gratefully recognized. "The gifts and sacrifices of the Scandinavian sisters," says Mrs. Beaven, "brings a blush to some more favored financially. For work in the Scandinavian department our women of west Washington have contributed \$391. Toward the general work of the W. B. H. M. S. the offerings have amounted to \$201.05, while \$201.90 has been given to the Students' Aid Fund in the Training School. Supplies sent to missionaries for use in industrial schools are valued at \$52.05.

Mrs. Anna Sandberg Olson, president, sends us her last letter from Seattle, as she accompanies her husband to Spokane, where he becomes pastor of the little church, at whose organization he was present, and to which our missionary, Miss Malmberg, has given her motherly care during the past year. Mrs. Olson sends a picture of the children's Mission Band in Seattle, which we would be glad, if we could, to reproduce in *Tidings*. It is a beautiful group of Swedish children. They send to our society \$10, the result of their own earnings. They also gave a like amount to the Foreign Mission Society. Mrs. Olson says: "The most blessed thing is that four of the band are praying for the society and its workers. These are members of the church, and happy in the Lord."

On December 13, 1894, the Swedish Conference of western Washington held its quarterly meeting at Tacoma. Reports from each of the eight churches were given by delegates, and from the whole field by Rev. F. Goranson, the colporter. The work and the interest are growing, and the number of members is increasing. In spite of the hard times and the lack of work, these small churches and poor but willing members are doing their very best to support the different missionary enterprises. Foreign missions were presented in an address by Rev. A. G. Hall, home missions by C. Erickson, and the Swedish work in western Washington by Rev. F. O. Lonn. Some biblical subjects were ventilated; and, in the evening, good gospel meetings were held. The purposes of these quarterly meetings are to



increase the interest in missions, to promote spiritual edification, and to hold revival services. The three pastors of the Conference were all present, and blessings from on high were richly showered upon all the meetings.

On June 13-16, 1895, the annual meetings of the Swedish Conference were held at Ballard. The churches were well represented by delegates, and all felt the Holy Spirit resting upon them. Reports from the churches were given and sermons preached which inspired them to continue to raise up the banner of the cross. Bro. August Olsen had resigned the pastorate of the Seattle church and left the Conference to go to Spokane, and Bro. Andrew Swartz was coming in his place.

The following resolutions were passed:

WHEREAS, The American Baptist Home Mission Society has, as usual, liberally helped our Swedish churches in supporting their pastors, therefore be it

*Resolved*, That the Conference expresses its sincere thanks to the society for the sympathy shown to the work among our people; that to all our churches which are small and poor may be reached, in the future, a helping hand; and that we, as Swedish churches, may come in with our pro rata, which is one dollar per capita.

WHEREAS, The American Baptist Publication Society has not only supported a colporter on our field, but has, in addition to that, donated books to our Sunday-school libraries, etc., be it

*Resolved*, That we extend our hearty thanks to that society, and recommend to our churches and Sunday-schools to remember it in their prayers, and in as good collections as possible.

*Resolved*, That we, as a Swedish Conference, extend our hearty thanks for the American Baptist Missionary Union's zealous and grand efforts to send the gospel to all nations, and that we recommend to our churches to give freely and abundantly to this blessed mission.

*Resolved*, That we extend thanks to the Women's Baptist Home Mission Society for the good work the society is doing among our Swedish people, and appreciate with confidence and sympathy the work done by our sister, Miss Mathilde Malmberg, hoping to have the privilege of her work the coming year. We recommend the Women's Baptist Home Mission Society to be remembered in our churches.

Signed:

O. J. JOHNSON,  
ANDREW JOHNSON,  
A. G. HALL.

The Norwegian-Danish Conference was organized in 1895, with four churches of one hundred and eighty-two members, under the care of two pastors, who had administered baptism that year to forty-eight persons.

In October, 1895, the Convention Board reports:

The Swedish Conference now numbers eight churches and three hundred and thirteen members. During the year three missionary pastors

have been aided at an expenditure of \$1,150. The Norwegian-Danish Conference numbers four churches, with one hundred and eighty-two members, and two missionaries have been supported with an appropriation of \$800. This makes a total appropriation of \$1,950 to the Scandinavian work, or at the rate of four dollars per member. No part of our work has brought better fruitage than we find among the missions to this people. This also is a very important part of our missions, for unquestionably Washington and British Columbia represent to them more nearly the surroundings and conditions of their native land than any other State in our country. It will not be long before a large number of people of these nationalities will be settled with us. The greater portion of them are nominally professors of religion, but know little of evangelical Christianity. We are laying foundations for a true religious development, and the work ought to be very much enlarged, but this is scarcely practicable with the means at our disposal. . . . Our sisters continue loyal to the Convention in trying to support the Scandinavian work. Owing to the financial stringency of the times they have not been able to raise as much as usual for the work. The Convention part for this work was \$373.75. The total amount of contributions from twenty-eight circles is \$289.80, which is \$101 less than last year. Mrs. S. W. Beaven continues as vice-president. Miss Fannie Allen has retired from most of her work as general missionary for the State. Miss Malmberg has spent some time on the field, and Miss Miller has made a tour of the churches in the interest of the work.

On June 4-7, 1896, the Norwegian-Danish Baptist Conference of Washington held its first annual meeting with the Scandinavian church at Tacoma. This conference consisted of four churches, with about one hundred and ninety members; and its object is, through united efforts, to spread the gospel among the Norwegians and Danes, who are so numerous on this coast. Rev. D. D. Proper, the general missionary, gave an address on the work of the State Convention in co-operation with the Home Mission Society, and made an earnest appeal to all present to remember the State Convention in this trying time. Rev. J. A. Johnson, of Tacoma, spoke on the Missionary Union and its grand work among the nations of the earth, showing by the year's statistics that the money paid to the Missionary Union had brought greater results in the salvation of souls than could be shown by any other denomination in the field. Colporter G. Berg spoke on the Publication Society and its great work among the Scandinavians. All these speeches were full of sincerity and fire, and all present felt the privilege of being in the Master's service and a great responsibility for the advancement of his kingdom. Resolutions were adopted expressing sympathy and gratitude for the work of each of these societies.

In October, 1896, the report of the Convention Board says:

The Swedish Conference of eight churches and three hundred and thirty-eight members, with four pastors, needs reenforcing by the addition of one pastor for the Skagit and Cedar Home churches. The four Norwegian-Danish churches, with one hundred and eighty-nine members and only two pastors, need the addition of one more missionary worker.

June 3-6, 1897, the Swedish Conference was held in Skagit City, Wash. Two of the churches were represented by letter only, and the rest by delegates. Rev. F. O. Lonn, F. R. Goranson, V. J. Johnson, and A. Johnson were present; but, owing to family circumstances, Pastors Swartz and Nelson could not come. Pastor Weir, from Everett, gave a very acceptable address on "Systematic Giving," Rev. J. Sunderland gave a glowing speech on "Foreign Missions," and Rev. D. D. Proper preached a very good sermon on "The Church of Christ."

The church letters and statistics showed that the work had been going on in peace and harmony as a whole, but the membership had decreased from three hundred and forty-one to three hundred and sixteen. To home missions the churches contributed \$245.76; to foreign missions, \$140.21; to pastors' salaries and incidental expenses, \$1,707.12; and the total expenses are \$2,915.12. Four churches had their own meeting-houses, valued at \$6,200, with a debt of \$350. One new church had been organized at West Ferndale, Wash., with fourteen members. There were nine churches belonging to the Conference, and eleven Swedish churches in the State.

Besides the usual resolutions, the following was adopted:

WHEREAS, We have been informed that our State missionary, Rev. D. D. Proper, will close his labors in the State in the near future; therefore,

*Resolved*, That we express our sincere gratitude to Brother Proper for the kind and thoughtful interest he has shown for the churches and mission work of Swedish Baptists.

We regret very much to see him leave, and shall pray for the Lord's richest blessing upon his work in his new field of labor.

In October, 1897, the Norwegian-Danish Conference had still four churches and two pastors. The total membership was one hundred and seventy-seven, with nine baptisms, six other additions, and twenty-seven diminutions.

June 23-26, 1898, seventeen delegates represented the nine churches of the Swedish Conference in its annual meeting at New Whatcom. Five preachers were present and some visitors. Rev. W. E. Randall spoke of the need of gospel preaching and labor on the Convention field. The moderator was Rev. N. Hayland, of Tacoma; the vice-moderator, Rev. A. Swartz; the secretary, A. Johnson; vice-secretary, Rev. C. J. Granquist; treasurer, Bro. C. J. Erikson, of Seattle.

In June, also, was held the Norwegian-Danish Conference with the Rolling Bay Church on Bainbridge Island, where a new house of worship was dedicated on Sunday, June 12, 1898, free of debt, with sermons by Brothers Johnson and Randall.

In October, 1898, the churches of the Swedish Conference are reported as having three hundred and forty-one members, and the Norwegian-Danish as still having one hundred and seventy-seven.



June 8-11, 1899, the Swedish Baptist Conference of Western Washington was held at Seattle. Rev. Andrew Johnson, of Skagit, was elected chairman; Rev. N. Hayland, of Tacoma, vice-chairman; Rev. L. W. Linder, of Seattle, corresponding secretary; Bro. P. Benson, of Seattle, vice-secretary; Brother A. Lovegren, of Preston, treasurer.

The number of members in the churches was three hundred and fifty-six. The total amount of money raised for all purposes was \$5,186.50. The nine churches had been ministered to by five pastors, but since the Convention had withdrawn aid from the church at Ballard, Rev. F. O. Lonn had found it necessary to resign, leaving only four pastors. There were nine Sunday-schools in the Conference, with an enrolment of three hundred and eighteen pupils and sixty-eight teachers, and they had raised \$315.14 for the year.

Besides sermons by the Swedish brethren present, the Conference listened to inspiring addresses by Rev. W. E. Randall, Colporter Hause, and Rev. A. W. Rider, of Los Angeles, Cal.

June 15-19, 1899, the Norwegian-Danish Conference was held with the Scandinavian church of Tacoma. Rev. O. C. Hoién, of Ballard, preached the annual sermon from John 4:35, 36. Rev. W. E. Randall, the general missionary, gave a stirring address, and resolutions of sympathy and gratitude were adopted for the Home Mission Society, the Convention and the general missionary, and the Missionary Union.

In October, 1899, the Convention Board reported under Swedish work:

Co-operation with our Swedish brethren in sustaining a general worker upon the Convention field was inaugurated August 1, by the coming of Rev. N. J. Thornquist. This brother is well adapted to the lines of service indicated, and the outlook is promising. Swedish work is represented in nine churches and several outstations. Eight are mission churches, the Seattle church being self-sustaining. A feature of the work consists of large contributions of money for local church enterprises and mission work. There is earnest purpose to press the work of evangelization and soul-winning.

Under Norwegian-Danish work we find:

There are twelve thousand persons of the two nationalities in Seattle and Tacoma, and about an equal number in the smaller places and rural regions of western Washington. For this element of our population we have but four churches, with a total membership of one hundred and sixty-two, and only two missionary pastors. The appointment of a general worker would be a practical evangelization movement. Our brethren are prepared to give heroically to consummate this plan, notwithstanding the fact that their churches are carrying burdensome debts. They never fall behind in offerings to the Lord's work.

June 14-17, 1900, the Swedish Conference was held at Tacoma, with the largest delegation in its history, and the meetings were very



spiritual. The reports from the churches were encouraging. By the addition of a church at Preston there were now ten churches in the Conference, with seven pastors; there were one hundred and ten additions to the membership and fifty-one diminutions, leaving four hundred and seventeen members; the total amount raised was \$6,351.18; there were twelve Sunday-schools, having fifty-five teachers and four hundred and forty pupils.

Rev. August Olson was called from Iowa to take the place of the Swedish general missionary, Rev. N. J. Thornquist, who had accepted a call to the Tacoma Swedish church.

It was resolved that the money raised for foreign missions this year should be used for the missions in the Philippines, and also that more interest should be shown in the Sunday-school work by holding extra sessions to consider it, and that the sincere thanks of the Conference be sent to the Home Mission Society and the Convention, in appreciation of their liberal help.

Rev. W. E. Randall, the general missionary of the Convention, and Rev. A. N. Hause, the Swedish colporter, gave inspiring addresses.

June 7-9, 1900, the fifth annual meeting of the Norwegian-Danish Conference was held with the church in Seattle. Pastor E. S. Sundt gave the address of welcome, which was responded to by Colporter G. P. Berg, of Ballard. Rev. Jacob Larsen, of Tacoma, preached the opening sermon; and Rev. A. W. Rider gave an earnest address on "Foreign Missions."

Rev. E. S. Sundt was elected moderator; Rev. Jacob Larsen, assistant moderator; Rev. G. P. Berg, secretary; Rev. O. L. Hoiien, Portland, assistant secretary; Christ. Johnson Ballard, treasurer; Peter Hanson, Tacoma, chairman of Mission Board; Rev. E. S. Sundt, Seattle, secretary of Mission Board.

The work of the Publication Society was presented by Colporter Berg, with remarks by Colporter Hause; the mission work of the Convention was presented by Rev. W. E. Randall, the general missionary. Sunday-school work and Christian literature were discussed. Resolutions were adopted expressive of sympathy, gratitude, and co-operation, for the Northwest Convention, the Home Mission Society, the Missionary Union, and the general missionary. The Sunday afternoon session was in charge of the sisters.

In October, 1900, the Convention statistics report the Norwegian-Danish Conference as having four churches, two pastors, and one hundred and sixty-four members.

## THE BAPTIST JAPANESE MISSION IN SEATTLE

TOWARD the close of the year 1891, after a series of revival meetings had been held in the First Baptist Church, on the corner of Fourth and James Streets, three Japanese young men made known their desire for instruction in the English language and the Bible. By the help of the pastor, Rev. G. J. Burchett, and Mr. J. W. Sherwood, a small room was rented downtown, and school was held there under volunteer teachers three nights a week. Beginning with April, 1892, one night a week was given to Bible study, with Mrs. L. V. Ward as the teacher; and in May four of the scholars were converted and baptized, the first Japanese baptized in Seattle. An afternoon Bible-school was organized in the summer of 1894.

The three Japanese who had asked for instruction all became members of the First Church of Seattle, Bro. F. Okazaki by letter from the First Church of Denver. Another of the three, Bro. C. Y. Akiyama, writes in 1893:

Five more have been added to the church, and more are coming soon. Our room downtown being much too small to accommodate the many who came to the school, other rooms were secured in the Holyoke Block; but two large rooms were soon found too small, and a house at number 515 James Street was rented in September. At this time we held prayer meetings every night in the week, God giving us strength. In October, three brethren gave up all and became earnest workers among us. Being guided by the Spirit, we went from house to house and talked personally with our countrymen. God himself is sowing seed among us, and we shall have a great harvest in due season if we continue the work. A Young Men's Christian Association was organized about this time. Mr. and Mrs. J. P. Ludlow assisted us by preaching, and a large number (over thirty) were converted and baptized. It is now our wish to begin work outside of the city, where no Christian work is being done. We are all praying to begin very soon, and trust the Lord will open the way for us.

When in March, 1893, Mr. J. W. Sherwood removed from the city, the church elected Mr. A. E. Sherwood superintendent of the mission. Again the rooms proved too small for the attendance at the school; and a house of twenty-seven rooms was secured at 418 Jefferson Street. Through the efforts of the members and their friends this house was furnished neatly and comfortably; and it has been a home to the many Japanese young men who have come to Seattle as strangers in a strange land. Many have here first heard of Jesus and his love, and have accepted him. Thirteen were baptized in 1893, and three received by letter.



Mr. George W. Ward



Mrs. George W. Ward





In January, 1894, Mrs. L. V. Ward was elected superintendent in place of Mr. A. E. Sherwood, resigned. Except for one month's vacation of the afternoon school in July, school was kept up all the year, afternoons, evenings, and Sundays.

In the fall of 1894 Bro. F. Okazaki and Bro. C. Y. Akiyama, two of the original three who had asked for instruction in 1891, were ordained to the ministry, after passing a most satisfactory examination by a council called for the purpose. Both wished to carry the gospel to their own people in Japan, and Bro. F. Okazaki sailed on September 15, within two weeks of his ordination. The number baptized in 1894 was seventeen, and the membership was thirty. The average attendance at the school for the year was fifteen a day, and at the Sunday-school eleven. The total attendance for the year was two thousand nine hundred.

Mrs. L. V. Ward, from whom we get the data for this account, writes as follows in regard to "one of the young men who, at this time, gave himself unreservedly to the Master's service":

Going from place to place, led of the Spirit, he faithfully and unflinchingly warned the wicked and encouraged the saints. This he did for over three years without remuneration, always suffering with the dread disease, consumption, until so weak he was no longer able to preach. Coming from Seattle finally and consulting a physician, he was advised to go to California. He, however, received no relief, and a few months later was sent by loving friends to spend his last days among kindred and friends in his own beloved land. Surely the hosts of heaven could but rejoice as this sweet spirit entered the pearly gates of the New Jerusalem.

As the young men longed to carry the gospel to their people in the country places, schools were established and religious services held at Orillia, Auburn, Green River, O'Brien, and Port Blakely, as well as at Tacoma and Vancouver, B. C.

Bro. D. Nakayama, who was chosen as secretary after Brother Akiyama departed, speaks as follows of his conversion:

I often wondered why I came to America. With no special object in view, I left my native home and people, and wandered restlessly about from place to place, desiring something, I knew not what. I finally came to Seattle and to our mission, but sought the company of those who were as bad or even worse than myself. One night, when I came home after drinking and carousing most of the night, a dear good brother came to me and said: "Why do you do these things? You know they are wrong. You ought to do differently. You must believe on the Lord Jesus Christ to be saved and be a better man." I thought much of what he said, and understood as never before how great a sinner I was. I humbly cried for mercy and forgiveness, and He who died to save me heard my prayer and washed me in his cleansing blood. Then I knew why I came to America, and gladly gave him my life and all that I had.

By more than two years of faithful, earnest work, he proved to all who knew him his devotion to Jesus. He would go forth from

day to day, talking earnestly with sinners, whether they were Japanese or others, and would often bring them into the mission to talk and pray with them; and God blessed his work. While he was secretary, a young Japanese woman was brought to the mission by a man who had deceived her, and when told of this man's intentions, was persuaded to leave him, and stayed at Mrs. Ward's house for some time. This dear girl, unable to speak a word of our language, and without home or friends, struggled, as have many others, with the problem of what she might do. Good Brother Nakayama came to her many times, telling her that Jesus was willing and able to save her. When she had gladly accepted the truth, she followed her Lord in baptism, and went to Japan to be a Bible-woman. There, though threatened by her own people, she remained true to Christ, and became fully persuaded of the truth and power of the gospel. Not long after this Brother Nakayama, being fully convinced that God had called him to work in his own country, resigned and went to Japan, where his work was greatly blessed of God, and not long ago he organized a church.

Their secretary being gone, the work was carried on by different members of their Young Men's Christian Association, though there was considerable dissatisfaction with the denominational distinction; but after Brother Okazaki's return in 1897, under the influence of his firm and kindly Christian spirit, all things appeared favorable to the organization of a Baptist church. Five Japanese Baptists who had been granted letters for that purpose met with a number of friends and teachers and, after prayer by Brother Okazaki, he was chosen moderator; Mr. H. I. Kudo, secretary; Mrs. L. V. Ward, also as secretary, to report in English. The articles of faith and the covenant of a Baptist church were read and adopted. The deacons elected were H. I. Kudo and T. Sakuri, the clerk was S. Hoshide, and the treasurer was T. Sakuri. Members were added to the church by baptism at intervals.

When Brother Okazaki returned to Japan again, he married a consecrated Christian girl, who had long been engaged in kindergarten and Christian work. During his absence Brother S. Hara served acceptably as pastor. Brother Okazaki came back with his wife, hoping to do a greater work than ever; and his pastorate extends beyond 1901.

The following further description of the Seattle Japanese work, clipped from a newspaper in 1898, may be of interest:

The work early took the form of a branch of a Young Men's Christian Association, with its regular officers and Board of managers, though formerly under the auspices of the First Baptist Church and latterly of the Tabernacle Church. Mrs. L. V. Ward has been actively associated with the work from the beginning, and has superintended it much of the time. Her husband, Mr. G. W. Ward, has for several years been an active helper nearly every evening. While nearly all the Christian members are Baptists, some are members of other churches, and some have not

yet identified themselves with any church organization. The six teachers are furnished by the Tabernacle Church.

The boys have very pleasant quarters at 418 Jefferson Street. Here they have a boarding and lodging-house of twenty-seven rooms, with a well-supplied reading room, in which are found papers and magazines, both in English and in Japanese. Strangers are taken here, cared for, and made to feel at home. An efficient committee meets at the dock every Oriental steamship, and all Japanese landing are befriended and taken to this home if they have nowhere else to go. Services are also held on board the steamships for the Japanese sailors. Tracts are distributed, and good advice given. Fully seven hundred "comfort bags," containing needles, thread, buttons, pin-cushions, and tracts in Japanese, have been furnished by this Young Men's Christian Association and the Tabernacle Church and given to these Japanese sailors; one hundred and seventeen of these were given out on one boat lately in port.

School sessions for the study of English and of the Bible are held nearly every week-day afternoon and evening, with an average attendance of fifteen boys. Sunday-school for Bible study is held at 4 p. m., while on Sunday evenings there is a regular evangelistic service, to which the boys have personally invited their fellow-countrymen. Fully thirty Japanese have united with the First and the Tabernacle churches, twenty-four now belonging to the last-named church. All the financial expenses of the home and the schools are met by the Japanese boys, so that this Young Men's Christian Association is self-supporting. Two Japanese have gone from this Association to preach the gospel in Japan. One is assisted, and the other supported by the Tabernacle Church.

It is stated that in 1897 seven went out from this mission to preach Christ. One was at Tacoma with a class of twenty; one at Vancouver, B. C., with a school of nineteen; one at O'Brien's with a school of twenty-nine; one at Auburn with a school of eight; one at Port Townsend, making occasional visits to small towns near-by; one at Oakland, Cal., assisting the Japanese pastor; and Brother Sasan had gone to Japan to carry the gospel to his people there.

In 1900 we find that the only organized Japanese work of the American Baptist Home Mission in America was done in Seattle and Tacoma. At this time there were about one thousand Japanese in Seattle and about two hundred in Tacoma. Baptist missions had been carried on among them for ten years, and a Japanese church had been organized in Seattle three years before. In 1900 this church numbered thirty members, had a Japanese pastor, and property valued at \$6,000, upon which was a debt of \$3,300. Fully one hundred converts had been gained in Seattle, while five men and one woman had gone to Japan as missionaries.



## THE BAPTIST JAPANESE MISSION IN TACOMA

BRO. F. OKAZAKI came from Seattle in 1894, and began work among these Japanese fellow-countrymen, appealing to the Baptists for assistance; but, as he received little or no encouragement from them, he returned to Seattle somewhat disheartened.

When Brother Arnell, of the First Baptist Church, had thought the matter over, however, he sent for Brother Okazaki, rallied the Japanese, and interested the Baptist Young People's Union in them. The result was the establishment of two schools for the Japanese, one of twenty-five members, the other of twenty, taught by thirty members of the union, ten a night for three nights in the week.

The school soon secured commodious quarters, providing a Christian home for the Japanese, and including a lodging-house to which they are taken when they arrive in the city as strangers, often penniless and friendless. Here they were entertained and taught English free of expense. Invitation cards were scattered freely in the cities of this coast, and farther east, and even published in the papers in Japan, giving the address of this Christian home and extending hospitality.

Some twenty conversions among the Japanese pupils were recorded as early as 1895. Eight of them united with the First Church, and four were doing missionary work in various places.

Several Buddhist Japanese asked to be taught English in a separate school from the Christians, and without religious exercises. After some deliberation the request was granted, and a school of twenty was begun. The tuition was free, since the Christian teachers from the union, some of them excellent teachers in the public schools, refused the proffered pay; and the pupils pay merely for room rent and current expenses. Within two weeks after the school started, five of the pupils, leading business men in the city, asked to be instructed in the Bible.

Brother Arnell was the efficient and trusted superintendent of this Japanese work from its beginning in March, 1894. But we have no further data.



# WORK AMONG THE CHINESE

## CHAPTER I

### FOUNDATIONS LAID

1842-1876

British guns. Gold fever. China coming. First missionary. Tithing gold. Home Mission Society's first efforts. Plea for the Chinese. Great issues. Missions affected. Sliced off. Compromise. War of purpose. Civil War. Four million legacy. First Chinese class. First mission in San Francisco. Home Missionary Society, Sacramento. Southern Board. First Chinese church. One hundred and fifty in Sunday-school, First Church, San Francisco. Twenty thousand dollars for a mission building. Three native preachers. Rev. E. Z. Simmons, D. D. Work put upon the churches. Under the Metropolitan Church.

IN 1842 British guns opened the ports of Amoy, Foochow, Shanghai, and Canton. In 1849 gold was discovered in California. In 1852 it was computed that twenty-two thousand Chinese were in the land of gold. In November, 1848, the first missionary of the Home Mission Society, Rev. C. C. Wheeler, was sent around Cape Horn to the Pacific Coast to tithe the gold for Christ and to establish a mission in San Francisco. In 1852 Dr. Benjamin M. Hill, then secretary of the Home Mission Society, opened correspondence with Doctor Dean, then missionary in China, to secure a native Chinese missionary to open work in California. In 1854, Doctor Dean, who was then on a visit to this country, attended the meeting of the society and made a plea for the immediate establishment of a mission to the Chinese in California.

From this time on work forced itself upon the society to such an extent that the Chinese were neglected, if not forgotten. Great issues in this country developed and affected mission work. Kansas and Nebraska were sliced off from the Louisiana purchase. The compromise of 1820, prohibiting slavery in this territory, was declared void, and the antagonism of freedom with slavery was developed. The tide of emigration from the Northern States, filled with the purpose of freedom, and from the Southern States, animated by the purpose of slavery, for this territory, met herewith a new and terrible impetus. Then began the rapid development of the great West, creating a new and vast field for the Home Mission Society, the occupation of which taxed its every resource.

Then, in 1862, came the Civil War, paralyzing everything save the gospel of Christ, and leaving as a legacy to society four millions of freedmen to draw upon the great denominational heart and purse and challenge every effort of the society to keep pace with its

demands. Thus, the needs of the constantly increasing Asiatic population were again lost sight of.

In the latter part of 1868 Rev. J. B. Thomas, D. D., of the First Baptist Church of San Francisco, writes of the Chinese: "One of our sisters begins a Chinese class in our Sunday-school next Sabbath." In 1869 the Home Mission Society took up the work in San Francisco and appointed Rev. John Francis to have charge of it. He began work in April, 1870, the headquarters of the mission being established in the First Baptist Church. Six Sabbath-schools were gathered, with from sixty to a hundred teachers and two hundred and fifty pupils.

In 1854, however, the Southern Board began work among the Chinese in Sacramento, and sent Rev. J. L. Shuck to take charge of it. Doctor Cheney, a member of the committee on Chinese Missions, mentions this mission in the report of 1870. Brother Shuck became pastor of the First Church of Sacramento and carried on his work among the Chinese with great success. In January, 1860, he organized a church of nineteen Chinese members.

The report of 1870 also states that one hundred and fifty Chinese gathered each Sunday in the Sunday-school of the First Baptist Church of San Francisco, and were there taught by the members, and that steps were taken to secure a mission building in San Francisco. The Convention and the Home Mission Society were memorialized to purchase the property of the First Church on Washington Street, San Francisco, located in the very heart of the Chinese population; and the statement was made to the society that a thousand Chinese could be gathered within its walls every Sunday. The Board of the society voted to provide \$20,000 for this purpose if the balance was provided in California. This project fell through, however, because its attorney decided that it was not within the province of the Board to use the society's money or pledge its credit for such a purpose.

Subsequently, Brother Francis, the society's missionary to the Chinese in San Francisco, bought a property on which he paid \$2,000, and offered it to the society on condition that \$3,500 was secured by special gift. While this was pending, came the financial crash of 1873. This, with the death of Doctor Taylor, who was in charge of this department of the society's work, so deranged the plans of the society as to prevent the maturing of this project, and the mission continued without a building of its own, though other efforts have been made in that direction.

In 1874 Brother Francis writes to the society that there were three native preachers who preached to thousands of Chinese in their own tongue every Sunday. In 1875, however, Brother Francis relinquished the work, and Rev. E. Z. Simmons, D. D., a returned missionary from Canton, was appointed to take charge. The school was moved back into the First Baptist Church, and efforts were

renewed to purchase the building, but the time was unfavorable to the success of the movement. By the report of 1876, it was the opinion of the Board that the responsibility of establishing and maintaining Chinese mission schools should be left to the English-speaking churches in the places where such schools were needed. The same year, renewed representations were made by pastors on the Pacific Coast to the Home Mission Society to establish a central mission in San Francisco at a high cost; but the society finally adopted the plan of leaving the responsibility for the Chinese work with the local churches.

At this time the Chinese mission in San Francisco passed from the supervision of the First Church, and for two years was under the control of the Metropolitan Church, in co-operation with the Home Mission Society. The author is writing from a personal knowledge of these missions, having often visited them after March, 1875.

## CHAPTER II

### THE PORTLAND MISSION

1876-1879

Opposition. Oakland mission. Portland mission. Aided by Home Mission Society. Agitation increases. Chinese must go. Missions suffer. Dr. J. B. Hartwell. Jubilee meeting. Doctor Simmons in Portland. Dong Gong. Author visits the mission. Cost a struggle. A crusade. Mayor opposed. Locked up. Miss L. A. Mitchell. W. M. Dean. Self-supporting. Influential Board. Growth of baptisms. One hundred conversions. Prosperous mission.

THE growing opposition to the Chinese in California in 1877 and 1878 caused the suspension of the mission. But in 1879 the work was taken up again by the society in co-operation with the First Baptist Church of Oakland, Rev. B. S. MacLafferty, pastor, and had a continuous existence.

Meantime the First Baptist Church of Portland, Ore., had invited Rev. E. Z. Simmons, D. D., who had charge of the work in San Francisco in 1879 to come to Portland and establish a Chinese mission in co-operation with that church, which he did, establishing the mission November 11, 1874. This mission has a continuous existence, and in 1879, with the Oakland mission were the only missions being conducted by the Baptists on the Pacific Coast, both being sustained by the Home Mission Society. The Chinese agitation became more and more intense until in 1880 the tocsin was sounded in San Francisco, "The Chinese must go." It was taken up by the San-dlot politicians of San Francisco, and its author elected mayor of the city. This agitation and alarm brought to the front a dangerous political element and almost paralyzed mission work among the Chinese on the coast. Especially was this the case in California, where the anti-Chinese sentiment was more intense and threatening than on other parts of the Pacific Coast. The author, speaking from personal observation, on all parts of the coast from 1875 onward, records with pleasurable memory that the large proportion of the members of our own denomination had no sympathy with the bitter animosity or cruel treatment of the Chinese, and the same was true of other denominations.

A conservative course, fair treatment, and the gospel for the Chinese who were on the coast, was the sentiment largely prevailing among Christians. Following Doctor Simmons, Rev. J. B. Hartwell, a returned missionary from China, of the Southern Baptist Convention, was the next general missionary to take up the work among the Chinese in California, which he carried on efficiently for several years after the overwrought anti-Chinese feeling somewhat subsided. At the Jubilee meeting in New York in 1882 the Home Mission So-



ciety reported only two missions under its care, namely: the Oakland mission, taken up in 1879, and the Portland mission, taken up in 1874, the first Chinese mission established north of California.

Some discussion occurred in establishing the Portland mission, but when it was fully organized and at work it rather served to unify and quicken the spiritual conditions. Coming to Portland, Doctor Simmons brought with him a converted Chinaman by name of Dong Gong, who served as missionary. A thorough canvass among the Chinese population brought together one hundred and six to open the mission, which seldom fell below forty in attendance. The author visited the mission and addressed the scholars (through the interpreter) on his first visit to the North Pacific Coast in 1875, and often after as the mission grew. It was from the first one of the most successful Chinese missions on the Pacific Coast; but like many another effort to give the gospel to the perishing, it cost a struggle in its inception of historical value.

The pastor, Rev. D. J. Pierce, calls the effort a crusade. In his memoirs he writes:

The crusade had cost the church its pastor, Rev. A. R. Medbury, who had thrown himself into the leadership with unstinted zeal and had finally found himself so out of sympathy with the more wealthy part of the church that he felt compelled to resign. Two of the deacons were favorable to the crusade. The wife of one was president of the mission, and his daughter one of the chief workers and leading singer. The son of the other deacon was mayor, and his police force locked the crusaders up, but released them at 2 o'clock at night. When it had been decided to start the mission, the young lady before so active, Miss L. A. Mitchell, offered to give her time to the mission if she could be boarded downtown. The pastor offered her board at his house (the parsonage) free, which was accepted, and Bro. W. M. Dean became manager. The mayor, being interviewed, asked if they had workers, and being informed that they had, opened a subscription of \$10 per month and gave the pastor letters which materially aided him in obtaining others, so that in one year over \$1,100 was raised, and the year closed with a balance in the treasury of \$800. It was intended at first to raise about one-half needed and ask the Home Mission Society to pay the other half, but by request of the leading donors it was made self-sustaining from the beginning. A Board of Directors was chosen, consisting of Hon. J. N. Dolph, Dea. Josiah Failing, and Dea. D. W. Williams, representing the Baptist church; Hon. H. W. Corbett, a Presbyterian, and Gen. O. O. Howard, of the United States Army, a Congregationalist. (Among the influential men of the city. AUTHOR.) At the expiration of six months ten promising Chinese were converted and received for baptism with some opposition, and during the year seventeen in all were baptized, and the Chinese school became a popular place to work, and buried out of sight all prejudice.

Writing in 1879 he says: "About one hundred Chinese have been received and baptized, and a Presbyterian paper calls it the most prosperous Chinese mission on the Pacific Coast; twenty-seven were baptized during my two years' pastorate."

## CHAPTER III

### HOME MISSION SOCIETY TAKES UP CHINESE WORK

1879-1881

Kidnaping. Would-be assassins. Church organized. Mission at Amity. Ordained. Sent to Puget Sound. Mission at Olympia. Initial work at Seattle. Chapel built. Ordination. Charge given.

THE Home Mission Society took up this mission in April, 1878, with Rev. Dong Gong as missionary for Oregon and Washington, who continued such for two years and a half. In April, 1881, Rev. Fung Chak was missionary pastor of the Chinese mission in Portland.

It must not be considered that opposition to the Chinese among Americans was all that these early missions had to encounter, as the following, clipped from the Portland *Oregonian*, May 1, 1878, will show:

#### WOULD-BE ASSASSINS

While the Rev. Dong Gong was passing along Fifteenth Street between D and E yesterday afternoon about half-past 2 o'clock, he was suddenly set upon by four Chinamen, who evidently meant to do him serious bodily harm, or, perhaps, take his life. Notwithstanding there were four to one, and Dong Gong is a small man, he contrived, by his pluck and activity, to stand his assailants off. He beat as hasty a retreat as possible down E Street, keeping his belligerent countrymen at bay. Fearing that they would be detected and apprehended, the assailants gave the job up, took to their heels, and left Dong Gong master of the field. Two of the Chinamen ran down E Street, and two started over toward the Tannor Creek gulch. Dong Gong was allowed to proceed on his way without further molestation. He escaped without the least injury, which was due to his spirited resistance and the cowardice of his countrymen. The assailants are known to belong to the Moy Luke faction, and hence their hatred of Dong Gong. During the recent trial of the kidnapers, Dong Gong was employed as interpreter, and the Chinese knowing that he had embraced Christianity and consequently was opposed to the system of slavery practised toward the women, readily supposed that he was the prime instigator of the prosecution.

Had a favorable opportunity presented, these fellows would not have hesitated to take the life of the man they so deeply hate.

The kidnaping referred to was that of a Chinese girl who was converted and baptized into the fellowship of the Baptist church of Portland. Soon after she was kidnapped, Rev. Dong Gong was largely instrumental in her recovery and restoration to her lawful husband.

Meantime a Chinese church had been organized and was holding regular services, administering the ordinance and performing other necessary church services. But it was still regarded as the mission of the First Church and under its fostering guidance.

Dong Gong was ordained to the work of the gospel ministry, June 22, 1875. The author being present had part in the service. He served the Portland mission for a period of three years and a half, the First Church paying his full salary of \$480 per year.

The Portland Chinese Mission has not only had a continuous existence, but is probably one of the most prosperous Chinese missions on the Pacific Coast, and is in a flourishing condition when this volume closes in 1900.

In 1875, under the pastorate of Rev. R. Russ, a Chinese class was organized at Amity, Ore., which continued work for two years, but was finally abandoned by the removal of the Chinese to other points. Much good work was done in this mission.

In the spring of 1876 Rev. Dong Gong was sent on a mission to Puget Sound by the church at Portland, which, in 1862, had sent Rev. R. Weston to Puget Sound on a similar mission among Americans, and in the early seventies had helped Rev. J. Wichser, who afterward reorganized the Puyallup church and built their first chapel. On the return of Dong Gong he reported a mission school started at Olympia, and one soon to be started at Seattle. The growth of the mission in Portland was such that the church erected a chapel for the exclusive use of the mission, costing \$1,200, which was dedicated in September, 1879.

Rev. Dong Gong continued his service of the mission until 1878, when he resigned to return to China. He was succeeded in the mission by Bro. Fung Chak, who had long service in Canton, China, as teacher and missionary. He came to this country in 1879 and became attached to the Portland mission in the fall of that year. In June, 1881, he was ordained by a council, in which Revs. J. C. Baker, A. J. Hunsaker, J. A. Gray, J. H. Teale, and Prof. M. Bailey took part. In delivering the charge to the people, Brother Baker said:

1. I charge that you receive him as a Christian minister.
2. That you treat him as a Christian brother.
3. That you aid him as a Christian worker.
4. That you sympathize with him in his specific calling, namely, the giving of the gospel to his countrymen.

This man was mighty in the Scriptures, and proved a useful addition to the workers among Chinese on the North Coast.



## CHAPTER IV

### THE SALEM AND ALBANY MISSIONS

#### 1877-1879

Organization. Managers. Second in importance. Converts influential men. Two in New York City. Ordinations. Marvel in Bible study. Albany mission. Full account. Mattoon's "Baptist Annals of Oregon," Vol. I.

IN the fall of 1877 the question of a Chinese mission was taken up in the First Baptist Church of Salem, Ore., by Rev. J. C. Baker, pastor, which resulted in the organization of a Chinese mission, with Mrs. J. C. Baker, Mrs. A. W. Kinney, Miss Rose Townsend, J. W. Morrill, and A. T. Yeaton as a Board of managers. Mrs. A. W. Kinney was president, Mrs. J. C. Baker, vice-president, and Miss Rose Townsend, secretary.

Converts began to multiply in the spring of 1878. Compared with Portland, the Chinese population was small. The converts were received and baptized, becoming members of the First Baptist Church. A good class of members was reached. One became a prominent business man in Salem, where he conducted a mercantile business for years, and became wealthy. Another became foreman over workmen in one of the largest salmon canneries on the Columbia River, located at Astoria, holding his position for years. Two others went to New York with letters from the mission. The pastor, Rev. J. C. Baker, met them in 1882 while attending the Jubilee meetings in New York. One of them was connected with Doctor MacArthur's church, and the other with Doctor Simmons' church, and both good workers among the Chinese in that metropolis, and were highly spoken of by their pastors. This mission was always supported by the church, and was regarded next to Portland as among our most prosperous missions.

The ordination of Gwoon Jeu, who was employed in this mission, occurred at Salem, June 24, 1878. The church called a council consisting of the delegates of the Willamette Association, holding its annual sessions at that place. He was not very familiar with the English language, and questions were put to him through Mrs. J. C. Baker, his teacher, who also aided in explaining his answers when needed. His examination was most satisfactory. The Scriptures to him were real, and their doctrines as clearly apprehended as usually found in the ministry. A favorite expression of his was, "And Jesus said in his doctrine," or, "This is Jesus doctrine." He was a marvel in Bible study, and a man of deep piety and great faith. He did much mission work through the State among his people.





Mrs. J. C. Baker



Mrs. V. K. Blackburn



## ALBANY MISSION

This was taken up under the auspices of the church of Albany, Rev. J. W. Crawford, A. M., pastor, in 1879, with Mrs. A. W. Crawford in charge, where a good work was done. Rev. C. H. Mattoon, in his "Baptist Annals of Oregon," Vol. I, gives an elaborate account of all these Oregon missions, full of information and deeply interesting to all who wish to know the full history of those times on this important subject of which this summary is given, leading up to the work in western Washington, and British Columbia Convention taken up at a later period, delivered over to us when official connection with other bodies ceased.

## CHAPTER V

### ANTI-CHINESE FEELING

Growth difficult to control. Outbreak. Rock Springs. Sauk Valley. Tacoma. Seattle. Anti-Congress. Expulsion. Government in control. Shipped off. Shot down.

WHILE the anti-Chinese feeling on the coast was being to an extent controlled by the State and general government in the large cities where the Chinese population centered, yet the fester grew more fetid, and often came to the surface of the body politic and social, with all the vituperation, cruelty, and crime attending it in the densely populated districts where Chinese were gathered in large numbers. This was the case at Rock Springs, Wyo., where in 1885 almost unheard-of cruelties were perpetrated upon the Chinese. In Sauk Valley, King County, Wash., in 1885, a gang of Chinese working on the railroad was driven out and murdered. At Tacoma, they were expelled from the city, many of them driven away from business, homes, employment, and some cruelly treated.

Such was the extent of this feeling in western Washington against the Chinese that an Anti-Chinese Congress was called to meet in Seattle in September, 1885, to consider the question of their expulsion. This body issued an edict that all Chinese in western Washington must leave by November 1. But few of the Chinese left, and this tension became so great that ten companies of United States troops were sent to Seattle and quartered there to protect the Chinese. This had the effect of restraining any compulsory action. But when the troops were withdrawn early in 1886 the feeling broke out again, the more violently because of its compelled suppression, and the scenes that followed were simply barbarous. That any Christian people participated in the violence cannot be tolerated even in imagination.

On the evening of February 6, 1886, a mass meeting was held in the city at which a committee of fifteen was appointed to drive the Chinese out of the city. They were to compel them to take passage on the outgoing steamer for San Francisco. In the early morning of the seventh of February, 1886, this committee began operations. With the assistance of the police the Chinese were compelled to pack up their baggage and go to the dock, where a steamer was ready to sail for San Francisco. Mr. Yesler, who was mayor at the time, appealed to Governor Squire, who issued a proclamation, but it was ineffective until the militia were called out and made *habeas corpus* proceedings possible, and the driving stopped. Too frightened to remain in the city, the Chinese were told that all who wanted to go



would have their fare paid to San Francisco. Such were escorted to the steamer by the militia, and one hundred and ninety-seven took passage, being the limit of the steamer's capacity. The others were being escorted back to Chinatown by the militia when they were attacked by a mob at the junction of Main Street and First Avenue South. After a brief encounter it became evident that the mob could not be dispersed, and the order was given to fire, and four men went down under the order. The mob was greatly incensed, but the governor declared martial law, and ordered all citizens to their homes, which had a salutary effect, but did not restore order and confidence, so that on February 10 government troops under General Gibbon arrived and remained until the feeling had died out.

But on February 14 another shipment of one hundred and ten Chinese left for San Francisco; many others went away privately. Great loss was sustained in the sudden breaking up of their homes, having their business unsettled, and their stocks in trade handled at great sacrifice or entire loss. It should be recorded of the resident citizens of Seattle that they did not enter into sympathy with these violent measures against the Chinese, nor largely into sympathy with the anti-Chinese feeling. They were loyal to treaty stipulations, and largely so to the common brotherhood of humanity. But the city was being filled by an undesirable floating population, passing and repassing to and from the mines and lumber camps, wintering in the city, which kept an open door to harbor and provide for the lusts of a class of people neither productive nor promotive of its highest interests, and who were always ready to attach themselves to any mob or political faction whenever pitted against civic righteousness or the purity of home and moral character. Such was a large element fostering the spirit which possessed the mob we have been describing. That it influenced the missions among the Chinese on the territory affected by these disgraceful scenes cannot be questioned. It did not affect so much those who were endeavoring to Christianize them as it did the Chinese, fear preventing them from attending the missions. Take our own missions in Tacoma and Seattle as example; the work was just entered upon when it was delayed, and has never reached the volume of interest and success we had right to anticipate from the efforts of our consecrated people.

## CHAPTER VI

### SEATTLE CHINESE MISSION

#### 1891

Women's Missionary Union. Chinese mission organized. First Church in charge. Forty-five teachers. T. H. Rubb, Superintendent. Taken up by Home Mission Society. W. O. Hardin, Superintendent. Mrs. Anna Webster, Superintendent. Miss Florence Adams, Superintendent. Prayer service. Liberality. Deadwood mission. Tabernacle mission. Fung Chak. Graded classes. Chinese woman teaching. Port Townsend mission. Victoria mission.

IN July, 1891, there was organized the Woman's Missionary Union of Seattle, composed of women of the various Baptist churches of this city and surrounding districts. This organization took up the Chinese work July 1, 1892, when a school was organized under its auspices. There were at this time about four hundred Chinese in Seattle. This school was in charge of T. H. Rubb, a member of the First Church. He was assisted by forty-five teachers, representing the three American Baptist churches of the city. These teachers took turns in attendance, requiring about five each evening. Thirty-seven scholars were enrolled. The school was held four evenings in the week, with a Bible-school on Sunday afternoons. Also a Chinese boys' and girls' school on Saturday afternoons, with the object of reaching the Chinese women. The school was held in one of the buildings occupied by Wa Chong, an educated and wealthy resident, who was a warm friend and patron of the school. Many people became interested in this school, notably Judge Greene and wife, Mrs. Anna Webster, Deacon Adams, Miss Florence Adams, and others.

In May, 1893, the school was adopted by the First Baptist Church, which took entire charge of it. Up to July, 1896, over one hundred Chinese had been enrolled in this school. There had been a number of conversions, and six had been baptized, joining the First Church. In 1895 Bro. W. O. Hardin had charge of the school for nine months. At this time the following action was taken by the Convention Board as reported in October:

#### CHINESE MISSION SCHOOLS

By direction of the Home Mission Society, the Board has been instructed to assume the supervision of the Chinese mission schools on this field, and the general missionary directed to give to this work his special supervision as to other mission work.

The school at Seattle is under the care of Mr. W. O. Hardin as superintendent. He reports since January, for nine months: Two hours per day are devoted to the work; classes, four; average attendance, twelve; number enrolled, considered members, twenty-eight; average attendance of volunteer teachers, three; average attendance at Thursday evening prayer

meeting, fourteen to fifteen; average attendance at Sunday evening Bible study, thirteen; addresses delivered, thirty-five; the branches taught are reading, spelling, arithmetic, singing, and instrumental music.

The schools were to be sustained by special appropriations from the Home Mission Society, the Seattle school to receive \$100.

Brother Hardin was followed later by Mrs. Anna Webster as superintendent, and in 1896 Miss Florence Adams was in charge of the school, succeeding Mrs. Webster as superintendent. In the earlier history of the school the boys were invited to attend prayer meeting in the American churches, and often some of them responded, as they had no school on Thursday evening, it being the regular prayer meeting evening of the American churches. But now they have their own prayer meeting on Thursday evenings.

The liberality of these people is characterized by unusual generosity, as is the case with most of the foreign population who are converted after coming to this country. In this case they gave \$38 toward the First Church building unsolicited; a like sum or more to the Tabernacle Church, after its organization; they aided the Chinese church in San Francisco; they contributed also to home and foreign missions as opportunity occurred. Two of the number converted went to Deadwood, S. Dak., where they organized a Chinese school of over forty members, which was the first work of the kind among the Chinese in that city.

#### THE TABERNACLE MISSION

After the division of the First Baptist Church and the organization of the Tabernacle Church, it was very natural to organize a Tabernacle Chinese Mission, which was accomplished October 26, 1896, with Judge Greene as director and Mrs. Greene as secretary. Rev. Fung Chak, who had been so successful as pastor of the Chinese church in Portland, and in missionary work among his people at other points on the North Coast, became superintendent of this school in its early work. He and his wife became members of the Tabernacle Church. Their nine-year-old daughter and eight others were baptized and became members of the church, as reported in 1898.

There was also reported four graded classes in this school, the highest class using fourth and fifth readers. Rev. Fung Chak was highly esteemed, both by Chinese and Americans. His wife too was an interesting companion in this work, conducting a class of twelve or more women and children, teaching them in their own language with the intelligence and success of an American teacher. The boys of the school pay \$150 toward the superintendent's support.

#### PORT TOWNSEND MISSION

A mission school was organized at Port Townsend in 1895, with Miss Lou Baker in charge of the school.

She reports twelve enrolled, with an average attendance of eight. Two and one-half hours of service on week-days, except Thursdays and Saturdays. Branches taught were reading, spelling, writing, grammar, arithmetic, and a short Bible study at the close of each session. No Sunday meetings. It is expected that this work in the future will be combined with the work of the pastor to help in his support. This work is supported by special appropriations from the Home Mission Society of \$200 at Port Townsend, and is outside of our missionary appropriations.

#### VICTORIA MISSION, B. C.

When Rev. J. H. Teale, A. M., was pastor, a mission was organized in the First Baptist Church of Victoria, and some good work done among the Chinese, which was not so difficult of accomplishment in the Province as in the States. There never existed the intense opposition to the immigration of the Chinese into British Columbia that existed in California, Oregon, and Washington. Our good Baptist people in the Province were ever on the alert to aid in evangelizing all peoples, and the Chinese shared in their evangelistic efforts, of which the author has personal knowledge of a general character, but has not the data for historical record. The Chinese in America, indeed in the world, is one of the great problems carried over to the twentieth century for solution by the churches.







Rev. S. W. Beaven



Mrs. S. W. Beaven (nee Baker)

## HOME FOR THE CHILDREN OF FOREIGN MISSIONARIES

BY REV. S. W. BEAVEN

From the prospectus of a Home for the Children of Foreign Missionaries on Vashon Island, Wash., published in January, 1895:

Three years ago, on account of broken health, I was compelled to give up my pastoral work in Centralia and seek some quiet place where my health might be restored. Inasmuch as my mind had been directed to Vashon Island, the Mission Board of Western Washington asked me to open up the work there, and their offer was gratefully accepted. Since there was great doubt in my mind whether I should ever be able to stand the work I had done before, and we could find no suitable building for a home, I bought a few acres of land when spring came and made me a home. In eighteen or twenty months my health was much restored, and I believe I should soon have thought of selling my home and looking for a larger field of usefulness but for the impression that God had given us the home to be used in some way for the advancement of his kingdom. This was followed by a deeper impression that it might be God's will to found a home for homeless or orphan children. Without further developments it seemed unwise and impracticable; but on talking it over with my beloved wife, we began to ask earnestly of God that if he had any such thoughts toward us to make it plain and manifest his will to us.

A little while after this we received a letter from an old friend of ours, Rev. George Campbell, of Mun Kew Liang, China, in which he spoke of the necessity of soon making provision for the education of his children, and expressed the wish that it could be in the desirable climate of Washington. At once it impressed me as the hand of God directing, but I said nothing. Soon after I handed Mrs. Beaven the letter. After reading it, she quietly remarked: "My dear, does it not strike you that perhaps this is God's answer to our prayers?" When I had told her my impression, we continued asking further guidance of God.

A month or two after this, in a business letter from Rev. J. M. Foster, of Swatow, he incidentally remarked that he was expecting in the near future to return to America for his health and to provide for the education of his children. But it was something he very much dreaded for their part, as none of them were strong, and he was afraid of the climate of our Eastern States, being so different from what they had been used to. Having seen and experienced the helpfulness of this climate to persons in delicate health, you can see how we were compelled to believe God was making the way still clearer.

We felt, before saying anything further regarding this or coming to any decision, that we would like to talk the matter over with our dear friend and co-worker, Rev. James Sunderland, the district secretary of the American Baptist Missionary Union (now American Baptist Foreign Mission Society), for the Pacific Coast. Responding to our invitation, it was not long till he visited us. Then I told him of these experiences. After a pause he said: "Brother Beaven, do you know that it is

just what myself and some others have covenanted to pray for, only we have thought of it as being in California instead of Washington." He then told me of the trying experiences of Rev. C. D. King, of Assam, in trying to find a suitable home in California, and that through those experiences they had been led to pray for a home for the children of missionaries on the Pacific Coast.

He very kindly encouraged us, and soon after in writing he said that on after consideration he was persuaded that Washington was to be preferred to California in his judgment as more likely to develop stronger children. It was then, that feeling our heavenly Father had made plain his will, we cheerfully accepted it as from him and have consecrated ourselves to him for that service as he shall indicate and open up the way, being assured that if it is of him, he will remove any and every difficulty. Now, in the meanwhile, or on February 16, 1894, my beloved earthly parent, the Rev. Joseph Beaven, was called home to be with Jesus. In his declining years he had made his home with us, we having built a home adjoining ours, and my two unmarried sisters kept house for him. This left my sisters, Miss Annie and Miss S. A. Beaven, without any particular plans in life, and free according to their strength to assist in any such enterprise, and to it they are willing to commit themselves as God shall open the way. I believe from their experience with children and in Christian work they will be eminently fitted to mold and influence the children in the development of the Christ life and character.

Since then, Brother Foster and family on their return to America, visited us at our home, spending a week or more, and went away giving it their most hearty approval, support, and recommendation, and are interesting many friends in it. These facts have been laid before the Women's Baptist Foreign Mission Societies of California, Oregon, eastern and western Washington, and British Columbia, and each society has given it hearty approval, and each has promised to help in the furnishing of the home, and hardly a week goes by in which we do not receive some kindly word of encouragement from pastors and workers on the coast, telling us they believe God is in the movement and assuring us of help and prayers in the undertaking.

Thus this home had its conception and birth in the mind and heart of Rev. S. W. Beaven; generated, as he believed, by the mind of God; strengthened by the expressed desire of Rev. George Campbell and Rev. J. M. Foster for such a home on the Pacific Coast for their children. It was in December, 1894, after much prayer, and after consultation with Rev. James Sunderland, the district secretary of the Missionary Union (now American Baptist Foreign Mission Society), and after correspondence with its officials and those of the Women's Baptist Foreign Mission Society of the Pacific Coast, that such a home was agreed and determined upon.

It was a time of great financial depression; and not much encouragement was given except by promises that, if any way should open for such a home, the furnishings would be provided and help given in its maintenance; and Brother Beaven determined to build it from his own resources if it were possible.

The contract was let for the building February 25, 1895. It was to be a commodious building, three and a half stories high, of brick up to the basement windows on the first floor, the rest being a wooden structure; and it was to contain twenty large rooms and



three spacious halls, the outside dimensions of the building to be thirty-six by sixty-eight feet; and it was to cost \$3,500.

Though not yet quite completed, it was opened on August 21, 1895, to receive the four children of Rev. George Campbell and his wife, who were about to sail for their field of labor at Ka Yin, China, on August 23. From the beginning, Mr. Beaven was ably seconded by Mrs. Beaven, who threw her heart and soul into the enterprise and did her best to make it a success. At the time it was opened, Miss Annie E. Beaven and Miss S. A. Beaven, sisters of Mr. Beaven, moved into the home, consecrating themselves to the work and to the care of the children entrusted to them.

Agreements for co-operation were entered into from the beginning with the Women's Baptist Foreign Mission Societies of the coast, whereby the furnishings given by them were to remain their property; and, in case of the death of Mr. or Mrs. Beaven, or in the event of their not continuing the management of the home, the property should first be offered to the Women's Foreign Mission Societies. A committee of management and an executive committee were at the same time appointed by the Women's Foreign Mission Society of the Pacific Coast. These committees were to assume oversight of the home, and through them all appeals for help were to be made to the denomination. At the annual meeting of the committees in 1897, it was decided that the best interests of the home could be secured only by the complete ownership of the home by the denomination. It was determined to purchase it for the denomination as soon as funds could be obtained, and to this end, the property being valued at \$5,000, it was proposed to raise this sum in one thousand shares of \$5 each; and Brother Beaven was asked to begin the canvass for it in the spring of 1898.

Since Brother Beaven realized that many improvements were needed in the home, such as a system of waterworks, sewerage, and drainage, he made the offer that, if his salary and expenses were paid, he would give the building and one and a half acres of land if the committee would pay a mortgage of \$1,000 and \$650 of additional indebtedness which had accrued. While no official acceptance of this offer was made, yet the canvass was begun with this understanding; and after fourteen months of canvassing among the churches and women's mission circles of the Pacific Coast, Brother Beaven reported \$4,445.75 as pledged and collected. Of this sum, there came from Washington, \$1,813.17; California, \$1,375.95; Oregon, \$1,175.15; British Columbia, \$81.48. Total, \$4,445.75.

This paid all the indebtedness and the expenses of Brother Beaven, made all the contemplated improvements, and purchased three acres of orchard land adjoining the home for \$750. As soon as it was certain that the object of the canvass would be attained, a meeting of the local committee was held; articles of incorporation were prepared and submitted to the Women's Baptist Foreign Mis-

sion Societies of the coast; and, after their suggestions had been inserted and the articles had been approved, the organization was completed September 23, 1901. At the annual meeting of the committee, in December, 1901, deeds were executed and all the property transferred to the trustees of the new corporation; and they took formal possession of the property.

Up to this time, thirty-eight children of missionaries had been cared for in the home; thirteen missionary parents had found a temporary home there, and in addition, twenty-seven other missionaries and ten of their children had been visitors for a time.

This home was, perhaps, the crowning work of Mr. Beaven on Vashon Island; and it may be truly said that Mrs. Beaven and the sisters, Miss Annie E. Beaven and Miss Sarah A. Beaven, threw their lives into the work and never stopped on account of toil or sacrifice. To them all it was a labor of love for Christ; and the home itself, and the children whose lives they helped and molded, are the monuments of their faithfulness. The home enters the twentieth century with high hopes and bright prospects.

PART VI

EDUCATION









Rev. Geo. C. Chandler, D. D.



Mrs. Geo. C. Chandler

## CHAPTER I

### EDUCATIONAL BEGINNINGS

1879-1883

The "boom." Coming wealth. A great struggle. Many overcome. Enchanted ground. Education in it. Help for the ministry. Public opinion. Oregon City school. Oregon Baptist Educational Society. Oregon University closed out. McMinnville College. First faculty. First agent. Four thousand dollars' debt. Building leased. Prof. G. W. Johnson. Under control of Central Association. Endowment. Rev. R. C. Hill, M. D., agent. Twenty-three-thousand-dollar endowment. The new building. A strenuous canvass. Success. A suggestion by the author. The English Bible a text-book.

It has never been written, so far as the author knows, that the spirit of speculation ("the boom"), which spread itself over the Northwest from 1883 to 1893, like the illumination of an aurora borealis, its radiant streamers lighting up every community and every home with the promise of coming wealth and greatness, was the most difficult problem that the Christian ministry, Christian churches, and Christian organizations had to contend with in the prosecution of Christian work along lines of righteousness that could be approved by the Lord Jesus Christ, who had called those agencies into active service to promote the establishment of his kingdom in this promising land. The ministers struggled against this speculative spirit like heroes, praying for strength from God to beat back the current. A few succeeded, but many were overcome and were swept along in the alluring stream which was to carry them so rapidly into the promised harbor of wealth. The author has talked and prayed with scores of ministers that they might be preserved and escape from the temptation, but many were taken in by its subtle ways and suffered from it.

Churches were built upon this enchanted ground of speculation, too often without digging down to the solid rock, Christ Jesus, and rearing the structure thereon. Speculation crept into the mission work, and in spite of all efforts to the contrary, appeals for money for home missions were in a measure affected by it. Deposit \$100 here and it will bring you back \$400 from New York, was a thought ever prominent in the minds of givers; and this generous ratio, designed only to supplement what was given for the sake of Jesus Christ and for his glory alone, was in danger of being abused by the speculative spirit. In no part of the great work of our denomination was this spirit so apparent as in that of Christian education. If its recorded facts are recited in a continuous narrative, much of the verbiage now enshrouding the work of higher Christian education on the Northwest Coast will be removed; and, if the reader should

agree with the author's conclusion that because of the speculative spirit, this necessary and important part of our mission as Baptists has been retarded for half a century, it may open the way for a solution of a problem still unsolved by the Baptist denomination on the North Pacific Coast.

To obtain the educational setting of denominational effort on this field, we must hastily glance at the work of the pioneer educators. Such men as Snelling, Fisher, Curtis, Chandler, Weston, Cornelius, Anderson, Bailey, and R. C. Hill, M. D., were college graduates, and knew the value of education by actual possession. Men like Johnson, Hunsaker, Richardson, and others, who had only a limited education, appreciated the value of it not less, and had vied with the others in their efforts to plant educational institutions. Practically the whole ministerial force in the Territory of Oregon, which included the whole of the North Pacific Coast belonging to the United States, favored Christian education, and especially something that would help the ministry. This was denominational public opinion when the first effort to establish a Baptist school at Oregon City, Ore., was made in 1849, by Revs. Ezra Fisher and Hezekiah Johnson.

Rev. Hezekiah Johnson opened a school in his new meeting-house, with his niece in charge, in 1849; Rev. Ezra Fisher succeeded her, and carried the school on until 1852, when steps were taken to plant a college. John McLaughlin gave a site for a building, \$4000 was raised, and a building thirty-four feet by sixty and three stories high was enclosed, while four brethren donated thirty acres of land. In 1851 the American Baptist Home Mission Society sent Revs. G. C. Chandler and Robert S. Read to take charge of the school, but Brother Read went into the home mission work. In 1852, at the request of Brother Chandler, the society sent to his aid Rev. J. D. Post. The same year the Oregon Baptist Educational Society was formed, and an effort was made to raise funds to assist needy young men who wished to enter the ministry. In 1856 twenty-three trustees obtained a charter for an "Oregon University," and all the rights of the Oregon College were merged in that. This killed the school. Brother Post resigned, and his resignation ended the school history. As late as 1888 a quorum of the trustees of the "Oregon University" sold the property and transferred its assets to McMinnville College, including \$1,000 realized from the sale of the old campus at Oregon City. The school at Oregon City began when there were but one hundred and forty Baptists on the North Pacific Coast, and at no time while it was carried on did they number over one thousand.

McMinnville College grew out of a high school, originally started by members of the Christian denomination in 1855. The property was turned over to the Baptists in 1856. They completed the building and chartered the college in January, 1858. Its first faculty consisted of Rev. G. C. Chandler, president, with George Russell as his assistant. May 21, 1858, Rev. C. H. Mattoon was



appointed to act as endowment agent. He set out in August, and in January, 1859, reported \$1,100 raised on scholarships, \$746.50 by general subscription, and \$175 pledged by the Central Association. The faculty, in 1859, was Rev. G. C. Chandler, president; J. D. Post, professor of languages; and Rev. C. H. Mattoon, professor of mathematics. One hundred and seventy-eight pupils were enrolled in the winter term. In 1860, when the report was made to the Central Association, a debt of \$4,000 had accumulated. Forty members of the Association paid the debt, sharing it among them voluntarily, according to the assessed valuation of their taxable property. Meanwhile the school and the faculty scattered, and the building was closed until in April, 1861, Brother Mattoon returned and opened a private school there.

In 1862 the Central Association elected a Board of Trustees to manage the school. Revs. G. C. Chandler and C. H. Mattoon leased the building for five years; and, though the contract had not been executed, with hopeful prospects the school was opened. Sickness, however, soon called Brother Mattoon away to assist his family; and Brother Chandler resigned after teaching a term or two. This closed the connection of these men with the school as teachers.

In March, 1863, the trustees leased the school to Prof. J. W. Johnson for the term of five years for \$1,000, to be paid in improvements. Professor Johnson had a prosperous school until 1867, when he left it to become president of the Oregon State University at Eugene. The school was carried on without incurring further indebtedness until 1871. In September of this year, Professor Robb leased the school for five years. This same year the Central Association turned the school over to the Oregon Baptist State Convention in co-operation with the Board of Trustees, a majority of whom should be appointed by the Association, and asked the Willamette Association to unite in this educational work. The Willamette Association heartily concurred and appointed Hon. Henry Warren, George C. Bell, Rev. E. Curtiss, and Rev. G. C. Chandler as trustees. In 1872 the Central Association took further action instructing the trustees to obtain an amendment to the charter allowing representation from all Baptists of Oregon and Washington. Rev. W. H. Pruett was appointed to represent the Mount Pleasant Association, and Judge R. S. Greene to represent the Puget Sound Association; and thus the school at McMinnville became the institution of the Baptists of the North Pacific Coast.

Meanwhile Rev. R. C. Hill, M. D., had been appointed agent to raise an endowment of \$20,000 on the plan of scholarships and personal pledges, and reported in November, 1872, \$23,000 raised. Doctor Hill was himself a Landmarker, and a large portion of the pledges, scholarships, and notes that he took came from the Landmarker brethren. Up to 1871 the college had been incorporated, fathered, controlled, and promoted by the Central Association, which

was a Landmark body. The author had a long personal acquaintance with Doctor Hill, and frequent conferences with him about the college and the missionary work, and heard his addresses. His appeal for the college was always based upon the need of Christian education, and especially its necessity for the ministry. One of his highest hopes was that in the near future a chair would be provided for the instruction of Baptist ministers.

When the author first visited Oregon he found this sentiment widely prevalent that to help McMinnville meant to pave the way to help the Baptist ministry of the North Pacific Coast. Later, when pledges for a new building were being obtained, the canvass of the State had been made and fell short about \$5,000, though everything depended upon raising at least \$20,000. The author, then in the employ of the Home Mission Society as the Superintendent of Missions, was called upon to make a recanvass. Seeing the exigency of the case, he wrote Doctor Morehouse for permission to do so. The permission came, allowing about three months for the canvass, which covered the State.

The author reached the Willamette Association, then in session at The Dalles, as a last resort, still lacking \$1,500 to complete the amount. He was willingly granted the floor, and for three-quarters of an hour pleaded for the money without avail. The meeting was dismissed, but the audience was loath to leave the house. People were gathered in knots consulting. Soon a good brother and his wife called the agent. He said: "Wife and I have been consulting, and have agreed to give \$1,000 of the amount, provided you can get the other \$500. The agent shouted, "Glory to God," called the congregation together, and announced that good Deacon Beezley and wife had pledged \$1,000 if we could make up the other \$500, which was done in a few minutes, and we sang "Praise God from whom all blessings flow." In this canvass the author found an almost universal sentiment in favor of the school, especially with a view to provide training for the ministry.

When the Rev. E. C. Anderson, D. D., had been elected president, and the school was about moving into the new building, the author visited him and held a long conference with him on this matter. Because of the financial strain that had been required to erect the new building, it was not thought wise at present to attempt a canvass for a chair devoted to the ministry. Apprehending that the accumulating expenses of maintaining the school would long defer, and possibly in the end prevent the effort being made at all, the author urged the president to put the English Bible into the school as a text-book and require its study in the same way as other text-books in the curriculum. The author believed that in this way the aid desired for the ministry would, in a measure, be met, and that this study once adopted would ever remain and would pave the way to additional helps for the ministry through lectures and other means

which could be secured without the endowment of a chair. When the conference ended, it was hoped that the suggestion would be adopted, but Doctor Anderson was already doing all in his power for the ministerial students and was overburdened with the work which finally broke down his health, and there was no one else in the faculty competent to teach the principles of Scripture exegesis, and therefore no extended course in exegetics was provided, although the Bible was always reverently taught and studied in the school.

The author believes that a great opportunity for McMinnville College was lost when the school began its occupancy of the new building without providing at least a short course of study for the ministry, even though it had been founded upon using the English Bible as a text-book. The school has ever since been well spoken of and has been given a fine showing in Associations and conventions by means of resolutions and speeches; but alas, it failed to provide a short course of study for ministers then in active service with insufficient training, and for young men who could not go to the East for a course in theology. For such a course of study it is still necessary, in 1900, for the Baptists of the Northwest to go as far as Chicago or Rochester to find a Baptist theological seminary or a Bible institute or training school for the ministry. [This is not so at the time of the publication of this book. There is now an excellent theological seminary at Kansas City, in charge of Dr. P. W. Crannell.]

That nothing has been done at McMinnville to aid young men having the ministry in view is not to be understood by this review. But that no chair has been endowed or provision made for a short course in biblical exegesis, Scripture interpretation and church history, with lectures from competent scholars, who were always obtainable at minimum cost, is a historical fact. This primary work for the ministry, which was so large a factor in touching the hearts and opening the purses of our beloved people to erect buildings and begin the endowment of McMinnville College in those early days has been sidetracked instead of being put into the curriculum and kept running on the main line. Fifty years of history and still struggling for existence! What a change in its history, in its support and growth, in the great work of missions and ministerial supply on this most destitute and yet most promising field in America, if this side-tracked car could have held the right of way in the curriculum of McMinnville College for fifty years, can hardly be imagined.



## CHAPTER II

### COLFAX COLLEGE

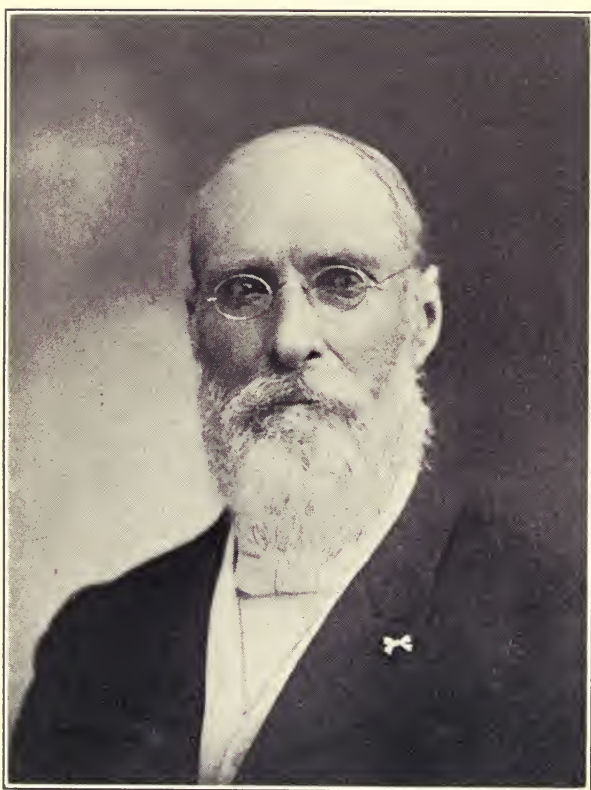
1878-1892

A previous school. Large patronage. Baptist Academy. New quarters. One hundred students. Ideal location. Clamor for a college. Incorporated. A miserable existence. Under protest. Spokane offer. A crisis. The status. A pressing appeal. Denominational credit. School in new building.

THE next effort made by the Baptists of the North Pacific Coast in educational work was begun at Colfax, Wash., in 1878, when a private school was started in the unfinished building erected by the First Baptist Church. This school was suggested by Dea. Theophilus Smith, who for many years was a pillar in the Colfax church and one of the stanch supporters of the school. Rev. S. E. Stearns was at the time the missionary on the field, and was largely instrumental in starting and sustaining both the church and the school until they were firmly established. The school was opened September 11, 1878, by Miss L. L. West, a graduate of Bailey's Commercial College, and a teacher of ten years' experience in various high schools of the East. She was a woman of fine executive ability, popular in the school and city, and in the Baptist church, of which she was a devoted member. The school was well patronized, and soon had a large and permanent place in the life of the growing town and in the great heart of the Baptist denomination. Miss West was active in all departments of denominational life, and her school was kept so prominently in favor with the Baptists that, in December, 1881, it was incorporated as a Baptist academy, and Miss L. M. Spaulding, a graduate of the Willamette University at Salem, Ore., was engaged as an assistant teacher, since this school had outgrown the capacity of the house and the ability of one teacher to handle it.

In August, 1881, under the leadership of Rev. S. W. Beaven, the church voted to finish its building, and to erect an addition for the use of the school as long as needed, which was still to use the auditorium of the church for commencement exercises, lectures, and other large gatherings. This addition furnished accommodations for a hundred students. Finishing the church, building the addition, and fencing the grounds cost \$2,286. Brother Beaven raised the entire sum, except \$500, which was a gift from the church edifice fund of the American Baptist Home Mission Society. The academy began a career of unusual promise, and gained the confidence of the town and the surrounding country, as well as that of the Baptist denomination. It was everywhere talked of by the Baptists as "our school." "We will sustain our school." It was a flourishing school, self-supporting and free from debt, and it had a good building which





Rev. James Cairns



might have been held for its use until the denomination was able to put up a new building for its exclusive ownership. The location was ideal for an academy, and it seemed that we had one school that could be maintained and made eminently successful for all time.

The control of the academy was vested in a Board of Education composed of delegates from Baptist churches in eastern Washington, eastern Oregon, and northern Idaho, meeting annually with the Palouse Baptist Association, each church being entitled to one delegate.

In the report of the Baptist Convention of the North Pacific Coast for October, 1881, we find the following statement:

Here is another opening of unusual interest. Colfax Academy, located here, belongs to the Baptists. It has now been in operation for three years. Hitherto the school has been taught in the Baptist church building. Now, they are engaged in adding to the church a new building for the school, twenty-four feet by thirty-two, two stories high, and divided into three rooms. In addition to this, they are putting their church, which was twenty-six feet by fifty feet, upon a brick foundation, and finishing it off at a cost of \$850. They have a membership of about thirty. They want a pastor. They need a pastor. . . A good salary awaits the man who can fill the place.

Too soon, however, came a clamor for enlargement and for a school building and a campus held under the school's own charter. This would not have been out of the reach of the denomination at this time had the school been kept under its first charter and name, and been limited strictly to an academy; but when somebody said that we ought to have it changed to a college, college-blossoms, like thistle-blossoms, blew all over the country, dropping here and there seed which sprang up and crowded out the academy. A college was established, struggled through a miserable existence for a few years, and finally was lost to the denomination, together with about \$18,000, which it had cost to make the experiment. This change from academy to college was made in 1885, against the protest of every college graduate in the ministry of the field, and also against the protest of Rev. J. C. Baker, the Superintendent of Missions of the American Baptist Home Mission Society, who used both his personal and official influence against it. The change was made by those in authority, and the opponents of the change had no alternative but to yield to the majority and give the college the best service in their power.

While this question of establishing a college at Colfax was under discussion, valuable property was offered by persons in Spokane for a college campus there. This offer might have been accepted with good business judgment and held for a college had the Colfax school been kept as an academy. One person in Spokane offered four blocks lying five or six blocks west of Monroe Street, and another forty acres on the north side of the river in what is now a thickly settled

portion of the largest inland city of the State. The conditions of either of these offers might have been met, and an academy retained at Colfax without a tithe of the struggle and loss entailed by the attempt to build a college there. Miss West had been called away to act as superintendent of schools at Walla Walla, and Professor Trimble and his wife were the efficient faculty of the school; and had it remained an academy would have continued its already successful career.

In January, 1889, a crisis had been reached. The financial agent, Rev. J. Cairns, that man of God who had hardly an equal in raising money for the work of the denomination, had, in connection with his pastorate, carried the financial burden as agent until his health failed under it and he resigned. The status of the college at this time is briefly stated. The campus had been purchased, and a good building erected. On this property the citizens of Colfax had paid \$6,645, and the Baptists \$6,117.10, under an agreement that the city and the Baptist denomination should share equally in the expense. This was the condition of things when the author received a communication from the Board of Trustees. It was written by Rev. J. H. Teale, general missionary for eastern Washington and northern Idaho, and its salient points are as follows:

At a regular called business meeting of the Board of Trustees of Colfax College, held January 24, 1889, the following Finance Committee was elected, with authority and instructions to secure a new financial agent for the college: E. Drake, J. H. Teale, and E. T. Trimble. Then the following special instructions were unanimously and heartily voted, namely: "That the committee correspond with Rev. J. C. Baker and secure, if possible, his acceptance of the financial agency of the institution." The arrangement of salary and everything was left with the committee, and the committee has asked me to correspond with you, and urge you to accept the position. We should be willing to let you name your own salary, as we are willing to pay you liberally for doing the work as we know you will do it.

Now, my brother, I want to say to you that I never felt more clearly convinced of anything than that the Lord is opening the way for you to do another great work for the Baptists of the Northwest. Other names were mentioned in connection with the work, but I say to you sincerely that yours only inspired hope and confidence. Our work at Colfax is very hopeful, with the exception of the debt. The attendance is the largest we have ever had, notwithstanding the provoking disappointment of having to continue in the old building while the new building stands idle.

I want to ask that you come at once to Colfax, if you can, and look the whole situation over. In the meantime write me as promptly as you can your decision in regard to taking the work offered you, as we must have an agent in the field within a month or six weeks at most. I have written thus fully because I am very anxious, with many others, that you should say "yes" to our proposition.

After much hesitation the author went to Colfax, where he found the property encumbered with a first and second mortgage, each for \$3,000, by a third mortgage for \$2,879 due the



contractor, and by other obligations amounting to \$2,507, making a total indebtedness of \$11,386. To offset these liabilities, the college had in subscription notes \$1,106, which were held as collateral to secure a bank-note of \$700, and verbal pledges of \$330, leaving a total indebtedness against the property of \$9,950, if all the unpaid pledges were to be counted good. With this statement before him, after considering all the conditions, the author made the following memorandum: "After a full and prayerful examination, I do not think it wise to attempt the work. Sooner or later a crisis will come when all will be lost, and I have so reported to the Board." The executive committee, the church, and the citizens, however, urged him to take the matter up; and, finding that our denominational integrity was at stake, he finally undertook it.

A school of one hundred and nineteen students was in session in the old building, the new building being closed up by the creditors. Many of the young men had been induced to come with the expectation of beginning the term in the new building, and the author was told and made to believe that a good, thorough, honest effort ought to be made to pay the debt and save the institution to the denomination and the city.

Two things demanded immediate attention. First, the financial situation must be relieved; and secondly, the school must be put into possession of the new building. Both were accomplished and brought both courage and help. In September the agent's report showed \$3,000 raised in negotiable notes conditioned upon a total of \$5,000 being raised. November's report showed another \$1,000 raised. Meanwhile Rev. S. E. Stearns, one of the chief promoters of the school, had given property to be held in trust by the agent, and by Rev. J. H. Teale and the Hon. Elmer Drake for educational purposes, with instructions to use it for Colfax College whenever it would free it from debt. The value of the property was fixed at \$1,875.50 after it had been appraised by competent persons. This raised the amount of available assets to \$5,087.50. The agent's report also showed that an arrangement had been made by which better access to the building was afforded, and by which a water supply could be furnished until connection could be made with the city waterworks. It shows the internal working of the school under President Trimble and Prof. F. M. English to be good and hopeful beyond any period of its history, and says: "I think it is of such a character as to commend the school both to new and to old patrons."

The burning of Spokane, an excessive drought throughout the surrounding country, severe stringency in finance, coupled with the fact that the agent was giving half his time to Grace Seminary, and that he was laid aside altogether for a while by sickness, caused the canvass not to be pushed as it had been the previous year. To keep up the running expenses of the school was about all that could be expected, yet \$1,175 was collected and \$1,152.90 paid on the indebt-

edness. It was understood, in the beginning of the canvass, that the agent was to be sent to the East for aid; but he constantly held that this could not be done until the property had been paid for, and that he would go for endowment only, for which he could not ask unless the people here could pay for the property. When they did so he would go. Finally a point was reached where he thought, with many others, that the city ought to supplement the assets with a sufficient amount to cover the indebtedness. The agent had done his work and could not longer hold the position and accept a salary from the Board. He had arranged too, for the payment of the contractor, if the citizens would care for the remainder of the indebtedness, and so he severed his connection with the institution.

Meantime Professor Trimble had resigned. The school had been put upon a self-sustaining basis under contract with Prof. F. M. English and wife to run the school for five years, maintaining the college curriculum, the income of the school to be accepted as remuneration. This contract was made by the agent with Professor English with the hope that it would be possible to relieve the college from encumbrance during the tenure of the contract.

In the early nineties another effort was made by Rev. Geo. H. Veroman, pastor at Colfax, as agent. He succeeded so far as to report to the trustees the needed amount subscribed. The trustees reported to the parties holding the Stearns property in trust that they were ready to fulfil the conditions under which the property was donated by Brother Stearns. Mr. Baker took every measure to ascertain whether the legal conditions were carried out, and being assured from what he deemed reliable sources aside from the trustees' ratification, and being assured that such concessions were made as would enable the trustees to clear the property of debt, he executed a deed and sent it to the other members holding the deed in common with him, and the property was turned over to the trustees of the college with the stipulation that it should be applied on the third mortgage to pay the contractor under an agreement made with him by J. C. Baker before he left the agency; that this property should be accepted as a satisfaction of his mortgage whenever the trustees were able to pay the first and second mortgages.

This closes the summary of Colfax College history so far as the author had either personal or official connection with it. As a matter of further history of the institution, instead of paying out it became more deeply involved and finally passed out of the hands of the denomination, being sold to private parties after having sunk over \$20,000 in the college effort; the details of its further history being left for the historian of that field in his forthcoming volume. We have only carried it so far in this volume as necessary to give its historical setting, while the North Pacific Coast was practically acting in unison under our Convention in educational matters.







FACULTY OF GRACE SEMINARY

Mrs. A. F. Cruttenden

Mrs. Jennie M. Baker Shank

E. T. Trimble

Mrs. E. T. Trimble

Mrs. D. A. B. Swasey



## CHAPTER III

### GRACE SEMINARY

#### 1883-1893

The Holy Spirit in education. A feasible plan. Providential openings. An open field. Associational control. Important report. Hearty approval. Starting a school. Adhering to the plan. Hesitation. Call to action. Baptist Convention in control. Educational Society incorporated. A local Board. Ten thousand dollars pledged. School at work. Agent appointed. Formal dedication. Description of building. Hopeful outlook. On the danger line. University scheme. Efficient work. Enrolment.

In the year 1883 the Holy Spirit seemed to be moving upon the minds of the Baptists to undertake some educational work on the field covered by the Puget Sound Baptist Association, which had the same area as that later covered by the Northwest Baptist Convention. At the annual meeting of that Association in 1883, the Educational Board appointed the previous year made a report, which was adopted, and from which we quote:

It seems to your committee that there should be three seminaries under Baptist control in our field of such preparatory grades as shall fit for college. One of these should be located midway between Puget Sound and the Columbia River, one in the center of the Puget Sound Basin, the third at or near the terminus of the Canadian Pacific Railway. These schools should be part of a system of feeders to supply with students a conveniently located college or university. . . In regard to a college or university, your committee is of the opinion that all the resources of the entire Northwest should be given to a single institution already founded—and that single institution already founded and to some extent endowed, we have in the college at McMinnville, Ore., toward the maintenance of which we urge the Baptists of the Association to give their money and their prayers.

That this was a movement under the Spirit's direction seems evident from the fact that very soon there were offered most favorable and valuable sites for such a system of schools at Centralia, at Seattle, and at Vancouver, B. C. In the year 1884 there was a providential opening for a school in the central district at Seattle; later, an equally providential opening for a school in the northern district was secured by Rev. Robert Lennie at Vancouver, B. C.; and there was a providential opening in the southern district at Centralia, where a private school had already been started, under the management of a school corporation composed of men who were mostly Baptists, that had come into the possession of eleven acres of ground for school purposes. That Centralia was an ideal place for an academy or a mixed school, carrying on also departments of music and art for both sexes, was everywhere conceded. It was in the

center of one of the largest and richest agricultural districts in western Washington, where towns of larger or smaller expectations



GRACE SEMINARY

were being located by the score, with no high school on the north to Tacoma, on the south to Portland, on the east to Walla Walla, or on the west to the Pacific Ocean. Centralia was the most flourishing and prosperous city in southwestern Washington, except Tacoma and the capital city, Olympia, and in Centralia the Baptists were as numerous and influential as any other denomination, if not more so, and they had the sympathy and the combined financial strength of the city behind the school. The area of the field was sufficiently large to support such a school, even after high schools began to multiply under State control.

The Puget Sound Association, under whose auspices the educational work at Centralia was being developed, at its annual meeting in 1884, after rehearsing the plan for educational work adopted in 1883, make the following statements about Centralia:

Our Centralia interest deserves just now a hearty and energetic support. It should have practical help in the way of donations, or it will surely languish and perhaps die. Help for it should be solicited from the East; but we are in no good position to seek aid from that quarter till we have shown our hearts engaged and our possessions consecrated in this matter. We deem it, however, of more importance that a first-class school be speedily started at Centralia than that a building be soon erected there.

It does not, at least at present, seem advisable to work for the foundation of a college or university within our associational field. McMinnville College, in Oregon, will well serve for our uses, and should have our cordial encouragement. The schools within our bounds should, it seems to us, be academies merely introductory to a collegiate or university course.

ROGER S. GREENE, *Chairman*.

At the annual meeting in 1885 the Association adopted the following report, which we give in full; first, because of its comprehensive view of present conditions; secondly, because of its wise forecast of present and future needs; thirdly, because of its adherence to

the plan adopted; and, fourthly, because of the high character of the brethren who prepared the report:

#### REPORT OF COMMITTEE ON EDUCATION

Your standing Committee on Education would report as follows:

True and systematic education requires that intellectual culture be duly accompanied and combined with that which is moral and religious.

Such is unquestionably the scriptural idea. From this standpoint, surveying Baptist interests of western Washington, we find:

1. A great need of educational facilities.
2. A great need of a sense of need of such facilities.
3. A small effort toward supply, and
4. Some hints at duty.

(1) What is needed is not endowments, nor magnificent buildings and grounds, nor pretentious faculties, but good trustworthy schools proportioned to our capacity and circumstances, and growing with our growth. We ought to have them. Other denominations have. Our ranks are recruited more largely than most denominations, from the poor, despised, and ignorant of this world, and while we ought to regard this as an especial favor from God, we ought also, as a denomination, to emulate him to whom flocked, in his day, the same classes, and who was, preeminently, "Teacher."

We ought to allow no room for the slur that the blind lead the blind, because none but the blind would be led by the blind. We have no present need for colleges. What we need is a number of modest and sensibly conducted academies; one at the terminus of the Canadian Pacific Railway, one at the center of the Puget Sound Basin, and one midway between the Sound and the Columbia.

(2) We ought to feel the need of these schools. When we do, they will spring into existence and show vitality. Our Father will raise them up in response to the felt need, and he will sustain them by our Christian affection for them and for their work. God will bless our consecrated willingness by providing pupils, teachers, equipment, and support.

(3) There is the germ of a school here at Centralia, an actual school, though only in the germ. It has been maintained with encouraging success for three months of the past year. Its trustees now have in view an excellent teacher from the East, a graduate of our University at Rochester, who looks favorably upon the opening, and whose services can probably be secured if the attitude of the Baptists of this Association toward the seminary is that of hearty, co-operative sympathy. The trustees believe that the financial prosperity of the school depends upon its excellence, rather than its excellence upon its financial prosperity.

The best institutions of learning of the present day have grown up out of poverty, upon a foundation of consecrated exertion and prayer.

(4) Duty calls constantly to do what we can. Without loss of time suitable school sites should be selected and secured for the middle and lower Sound waters. Where we have a school begun it should receive all the inducement, encouragement, and assistance the Association and churches and brethren can give it.

In this connection we offer the following resolution:

*Resolved*, That Grace Seminary has our full and hearty approval and sympathy, and we recommend it to the denomination, both on this coast and in the East, as a worthy object of liberal benefaction and support.



As regards the formation of a corporation to take general charge of educational interests, your committee is of the opinion that the time is not ripe for such a movement.

ROGER S. GREENE, *Chairman.*

C. H. HANFORD,

DANIEL ROUDEBUSH.

In March, 1885, a school had been started in the Baptist church at Centralia, and had continued for four months under Miss Lizzie Roudebush as teacher.

In 1886 the Association still adhered to its plan and passed the following preamble and resolution:

WHEREAS, We have a valuable property at Centralia, held by a Board of Trustees for educational purposes, therefore be it

*Resolved*, That we are anxious to foster the enterprise and recommend the Educational Committee of this Association to co-operate with the Board of Trustees of Grace Seminary in such efforts as may be necessary to foster and develop that enterprise.

In 1887 the following report was adopted by the Association:

#### REPORT OF EDUCATION

Many departments of our work are demanding men and money to push them forward, but none are farther in the background than our prospects for Baptist schools of higher education.

At Vancouver, B. C., through the efforts of Rev. R. Lennie, we have secured to our denomination the offer of a valuable site for an academy.

At Seattle we can have a good property on which to build a college or university for the accepting.

At Centralia we have fourteen acres of beautiful land which is well located in the heart of a great country, and within the limits of the best town between Tacoma and Portland. But if we would have our own schools, we must build them.

We must get the men to push forward the work, and the Baptists of this Association must expect to furnish the money with which to do the work, if we would have Baptist schools within our limits.

Will we try to secure the men and money needed?

M. M. LEWIS, *Chairman.*

A. W. JONES.

An extract from the report of 1888 gives the status of the educational work with clear vision as follows:

Our status, stated in a word, is this:

During the years 1883 and 1884, as gathered from our minutes, a Board of Trustees of Grace Seminary was formed and thereupon came into possession, by purchase, of a most eligible site, consisting of ten acres in the village of Centralia. This was enlarged by donation to about fifteen acres. The mortgage for the balance of the purchase price becoming due, in the sum of about \$400, was lifted by its indorser, our



kinsman in Jesus, R. S. Greene, who holds the tract *ad interim*, subject to the purpose and direction of said Board. Nothing further has been done, other than semispasmodic appeals from the local community for the Baptists to put into execution their once earnest and exhilarating promises.

At Seattle a five-acre tract was heretofore set apart for a Baptist institution on a site to be chosen, if it be accepted with *bona-fide* purpose beyond contingent failure of occupancy for the purposes named. Meanwhile "time and tide wait for no man," and while the echoes of our question, "What are you going to do about it?" linger on the silent air, your committee suggests that it is time we ceased dreaming, hoping, waiting, reporting, and discussing, and here and now forthwith appoint a committee to tell us what to do, where to do, when to do, and how to do it.

P. L. LUDLOW, *Chairman of Committee.*

In 1889 the Puget Sound Association gave its sanction to the following proposition made by the Educational Committee of the Northwest Baptist Convention, which had been appointed by the Convention in 1888 with authority to act, namely:

1. That the property now owned by the Grace Seminary corporation be deeded over to the Northwest Baptist Convention.
2. That good and reliable subscriptions be secured in the city and adjacent country to the amount of \$10,000, for the erecting of a building.
3. That we pledge the denomination to erect a building of the full value of the sum subscribed and, thereafter, to maintain an academy, and to raise at the earliest possible date \$10,000 endowment.
4. That a local Board of Trustees should be elected to act in connection with the Board of Control raised by the Convention, in accord with the provision made by the articles of incorporation.

This proposition, as a whole, was accepted by the Grace Seminary Board, the "Northwest Baptist Educational Society" was incorporated, the local Board appointed, the property deeded over to the Convention, as stipulated, and Grace Seminary, heretofore but a private corporation, became the property of the Northwest Baptist Convention, which became responsible for the maintenance of the school. The members of the Educational Board of the Convention were: Rev. A. B. Banks, D. D., president, Tacoma; Rev. S. W. Beaven, secretary, Centralia; C. A. Cavender, treasurer, Tacoma; Rev. D. J. Pierce, D. D., Seattle; James D. Minkler, M. D., Centralia; D. M. Ross, Puyallup; Rev. Thos. Baldwin, Seattle; Thomas Haughton, Victoria; Rev. J. Sunderland, and Rev. Knut Nelson, Seattle; Hons. N. W. Battle and R. S. Greene, Seattle; B. W. Johns, Olympia; Rev. R. T. Grey, LaConner; and Richard Holyoke, Seattle. The members of the local Board of Trustees were: Henry Hanson, president; Rev. S. W. Beaven, secretary; J. A. Miller, John Galvin, J. A. James, George Washington, and George W. Ellsbury.

To indorse this transfer, the Puget Sound Association, which had hitherto practically, though not officially, had the seminary

under its supervision, passed the following preamble and resolutions:

In the northwestern extremity of this great republic, in this fertile section named after the father of our country, comprising within itself most attractive and promising resources of agriculture, mining, and commerce, there is to be wrought a social state largely dependent for its permanent character upon the efforts of the present generation.

We, therefore, fully agree with the resolutions previously passed by this and other Baptist bodies of western Washington, and present as the sentiment of our Association the following resolutions:

*Resolved*, That we pledge ourselves to earnest, enthusiastic support of our public school system, and will faithfully defend it from atheistic or sectarian influences, believing it to be a necessary and blessed influence imparting the fundamental principles of education alike to all.

*Resolved*, That we deeply appreciate the importance of Christian education for the young, and especially in laying foundations for denominational growth in the new West.

*Resolved*, That we regard the thorough Christian academy the most important Christianizing medium through which our young men and women may be aroused to the possibilities of life at its most critical choosing period.

*Resolved*, That we note with devout thanksgiving and enlarged hopes the remarkably enthusiastic efforts in behalf of Grace Seminary at Centralia by which \$10,000 has been pledged to erect a building the present season for a well-equipped academy upon the pledge of the Northwest Baptist Educational Society to maintain therein a school for the denomination.

*Resolved*, That we now pledge our most earnest co-operation in the effort to raise \$10,000 before July 1, 1890, as a permanent endowment for Grace Seminary.

REV. A. A. WHITAM, *Chairman*.

MRS. E. M. BLISS,

D. J. PIERCE.

From the Grace Seminary catalogue for 1890 and 1891 we quote:

The founding of the seminary properly dates from the acceptance of the above proposition by the Educational Board, and the responsibility of the denomination commenced then, the work as then undertaken being essentially a new work and under new auspices. From this time the work has been pushed with zeal and earnestness. Pending the completion of the building, teachers were employed, temporary quarters secured, and all the departments of the school opened, the denomination thus more than meeting its pledges.

Rev. S. W. Beaven, pastor of the First Baptist Church of Centralia, and treasurer and secretary of the Educational Board, was placed in charge of the work of preparing the ground and erecting the building. This burden, in addition to his work as a pastor, proving too great before the completion of the building, he was compelled by failing health to ask that he be relieved. The Educational Board then appointed Rev. J. C. Baker as financial agent, and gave to him the direction of the work. The building is now completed except the third floor, which will be finished before the opening of the school in September, and was formally dedicated June 10, 1890. The financial agent, Rev. J. C. Baker,

at the time of the dedication, made the following statement: Cost of building and improvements to date, \$12,692.26. Cost of building to date, \$11,850.90. The upper story of the building remains to be finished at an estimated cost of \$1,200, which will make the building cost \$13,040.90. Endowment to date, \$3,600. Value of building and grounds, \$20,000.

#### THE SEMINARY BUILDING

The building known as Grace Seminary is one of the finest school buildings in the State of Washington or on the Northwest Coast. It is beautiful for situation, as its location on an eminence in the eastern part of the city affords a view of the city and the surrounding country which cannot be surpassed. The building is three stories high, with a basement a full story in height. In the basement are a dining-room, kitchen, pantry, woodroom, laundry, two bathrooms, and four chambers.

On the second floor are the studio, society hall, one classroom, and six chambers, while the third floor will be occupied entirely by chambers.

The exterior view of the building is beautiful, and the interior view is even more striking. It is finished throughout in natural wood, oiled and varnished, and presents a pleasing and beautiful effect.

Boarding accommodations are provided in the building for a number of students, who can here have a pleasant and delightful home. The teachers occupy rooms in the building, and will have charge of the students, thus the best possible care and attention will be given to all who room in the building.

In 1890 the report gave a most hopeful outlook for Grace Seminary, and the Association pledged its undivided interest and support as follows:

#### REPORT OF COMMITTEE ON EDUCATION

Your Committee on Education would report that the past year has been one of unparalleled progress in educational work. All over the land great interest and enthusiasm has been shown in educational matters, and educational questions have received an unusual share of attention. In our denominational work the year has brought increase of endowment, erection of new buildings, enlarged facilities, and founding of new schools. Every heart must be thrilled by the success of the gigantic enterprise of founding at Chicago a university with an endowment of \$1,200,000.

We have great reasons for thankfulness because of the erection of Grace Seminary Building, and the founding of a school that promises much for the future prosperity of the denomination. Perhaps no more important than any other of the denominational schools, yet it is located upon our own field, and is consequently of more interest to us. The trustees of this institution have just made arrangements for the coming year by employing an able and efficient faculty and providing for the completion of and furnishing the building. We believe that the founding and support of Christian schools is one of the great demands upon the Christian church. The heart and the intellect should be developed together, and this cannot be done in schools from which the Bible is excluded, and where scoffers, skeptics, infidels, and Spiritualists are instructors. We believe the Christian school is the safeguard of American institutions. We recommend that we remember our schools in our prayers, and by our interest and attention endeavor to develop them to the highest degree of usefulness; that, as far as possible we entrust to them the education of our sons and daughters; that the pastor of the field during the year preach at least one educational sermon. That we



pledge to the trustees of the Northwest Baptist Educational Society our heartiest support toward the completion of Grace Seminary and securing at least \$10,000 endowment.

S. W. BEAVEN, *Chairman.*

In 1891 we are on the danger line of the Baptist educational work in the Northwest Convention. The report adopted by the Association was written by Rev. A. B. Banks, D. D., and we quote the part referring to educational interests on this field:

We note with pleasure the high character of our school at Centralia. The excellent quality of work done by Pres. E. T. Trimble and his efficient associates and the liberal patronage the school has received from the city of Centralia and from the State at large.

We also note with pleasure the wise decision of the Educational Board to erect the much-needed building, to remove the present indebtedness, and to provide an endowment of \$10,000. In behalf of the Board, we bespeak for the financial secretary a hearty co-operation of all the pastors and the churches. We rejoice in the cordial reception given our secretary in Tacoma, resulting already in the raising of nearly \$5,000 in that city.

We furthermore rejoice in the kindly feeling manifested toward this movement in all our churches, which assures us that all the balance of \$15,000 sought for will be cheerfully contributed.

We furthermore note with great pleasure the success attending the efforts of the financial secretary, Rev. James Sunderland, in securing land and money for the establishing of our university at Seattle.

In 1892 the Association congratulated the faculty on the efficient and faithful work of the year. The faculty consisted of: Prof. E. T. Trimble, A. M., president; Mrs. E. T. Trimble, preceptress; Miss Jennie M. Baker, principal of the art department; Mrs. D. A. B. Swasey, director of music. Mrs. A. F. Cruttenden, matron. There were sixty-eighty students enrolled in the academic department, sixty-seven in the art department, and fifty-nine in the music department. Deducting forty-five for names in more than one department, we find the total enrolment of one hundred and forty-nine. This was the brightest year in the history of Grace Seminary, and the commencement was a most notable event both for the city and for the Baptist denomination on the Northwest Coast.



## CHAPTER IV

### NORTH PACIFIC UNIVERSITY

1892-1896

Incorporated in 1892. On the danger line. Pledge recalled. Insidious plans. Good men caught. A large map with no scale of miles. Indorsements. Agencies. Struck the rock. An air relief-ship. Holy Spirit not in the real-estate business. A proposition. A university in the air. A tangle. Puget Sound Association closing up educational work.

THE "North Pacific University" was incorporated in 1892, and an effort was being made to unify all Baptist educational institutions under one administration governed by the new corporation. The Puget Sound Association having control of educational work at this date, indorsed this action by saying: "We recognize with pleasure the effort now being made to unify all our institutions under one general administration, but we still recognize our special responsibility for the support of Grace Seminary." This closes the historical relation of the Puget Sound Association to Grace Seminary, leaving the denomination with a flourishing school, and pledged in every legitimate and Christlike way to its maintenance.

In our record of 1891 we have spoken of having reached the danger line. By this I mean a departure from recognized and repeated obligations to put the whole denominational strength and resources behind Grace Seminary until the school was too well equipped to be permanently affected by any other effort thought to be necessary in educational lines. The danger arose largely from the speculative spirit of the times indicated by that undefinable word "boom." That brethren should have different views and local prepossessions upon so great a subject as that of locating schools for Christian education is not strange, and no one questions their right to hold and state such views; but to be so far carried away by the force of a "boom" as to forget Christian obligations, and to imperil the cause one loves and has been prominent in promoting, is a condition of things greatly to be lamented, and certainly to be avoided by Christian men. Yet, good and godly men were caught in this net set by Satan to gather in some of the strongest and best men of the Baptist brotherhood. His design was to destroy, if possible, the plan adopted by the Baptists in 1883 to promote Christian education on this great and important field. How insidious were his plans, and with what success he worked, will appear more clearly if we restate the proposed plans of Baptists of 1883, which were simply:

To plant three academic schools, one in southwestern Washington, one near the center of the Puget Sound Basin, and one in

British Columbia, to be located by the brethren in that province. These schools were to be located and established as the Lord opened the way: first, to meet the wants of the denomination as the country developed; and, secondly, to become feeders to a university afterward to be established at a point later to be determined by the development of centers of population. The simple analysis of this plan is, first, three schools as the Lord shall open the way; secondly, one college or university when needed, into which these academies should pour their students ready and eager for richer and higher development. To this plan our denomination was pledged.

In the following extract from the minutes of the Northwestern Association for 1889, Doctor Pierce gives his personal view of this pledge, voicing very largely the denominational view:

Rev. D. J. Pierce followed with a history of Grace Seminary from its first inception in 1883 to the recent enthusiastic movement by which a building costing \$10,000 is assured in three months on property valued at \$12,000, upon condition that an academy be sustained there by the Baptist denomination. He urged the churches to think of *no other school* until this was provided with a \$10,000 endowment, and suggested the erection of a cottage by each church on the grounds in Centralia, to be rented for the benefit of the seminary.

In showing how this plan was defeated, it must be understood that no insidious reflection is to attach to any person or corporation involved. The "boom," like a devilfish, only with longer tentacles and more of them, had most of us in its grasp, whether we would or not.

Rev. D. J. Pierce, one of whose characteristics was to map out great plans for the future, secured an agreement with persons on the east side of Lake Washington to bond for a Baptist university one hundred and fifty acres of land, which was published broadcast as worth from \$40,000 to \$125,000. Coupled with this was a verbal offer from some source of \$10,000 in brick or cash to be available when the land was legally bonded.

There were then three Baptist churches in Seattle: the First, the North, and the Market Street; their pastors being, respectively, Rev. G. J. Burchett, Rev. Thomas Baldwin, and Rev. I. W. Read. Those pastors fell in with the new scheme to build a university, and carried many of their members with them. The "Northwest Baptist Educational Society," a child of the Northwest Convention, gave its indorsement; and, strange as it may seem, the "American Baptist Educational Society" gave its indorsement, also, to this wild scheme. That godly man, Rev. J. Sunderland, who was then acting as general missionary for Washington, was made to believe that it was his duty to resign and to accept the agency of the "Northwest Baptist Educational Society," and of the "American Baptist Educational Society," each sharing equally in his salary of \$2,000 per annum and necessary expenses. He secured, conditionally, the bond-

ing of some of the land promised to Brother Pierce, and also some conditional pledges. The record shows that he served about half the year, and that the American Baptist Educational Society paid him about \$566. He then resigned and accepted the appointment of the American Baptist Missionary Union as district secretary for the Pacific Coast. Afterward, Rev. I. W. Read, pastor of the Market Street Church, was employed by the Board of the Northwest Baptist Educational Church at a salary of \$3,000 a year.

The author thinks this movement was the rock on which Grace Seminary foundered, because it changed the plan by putting the university foremost. The "boom" was on. Everything was large; but nothing too large to be undertaken, either by the world or by the church. Then a rumor was floating in the air that John D. Rockefeller and a few of his friends had invested largely in real estate on the east side of Lake Washington and were going to invest a few million dollars there in improvements, such as steel works, smelters, nail works, etc., just to show people how money would grow if planted in the right kind of soil. Of course the soil there was the right kind, or Mr. Rockefeller and his fellow-investors would not have put their money there. The brethren who speculated in this real estate, however, were doomed to disappointment. Their hearts were burdened and their pockets were disburdened before they learned that the Holy Spirit could not be made a partner in the real-estate business. Many brethren, both in the ministry and out of it, learned this lesson in those "boom" days to their sorrow. Although this university scheme was a gigantic farce and failure, yet, while it was being promoted, it affected Grace Seminary because it practically shut Grace Seminary out of Seattle in its canvass for funds. If a thorough canvass of Seattle could have been made, with suitable encouragement from the pastors of the leading Baptist churches, when the rest of the States was canvassed, it would easily have freed Grace Seminary from debt.

At one time, when the author was the financial agent for Grace Seminary, under the direction of the trustees, he completed and furnished the building from the basement and kitchen to the third floor dormitory, with bedroom sets, including mattresses and heaters, with musical instruments of standard make, the art room with all necessary paraphernalia, the kitchen and dining-room with all necessary furniture, table cutlery, ranges, linen, etc., of quality suitable for family use. After all this outlay, but \$5,000 was required to free from debt the entire property, which had cost \$18,000 without reckoning the value of eleven acres of land which had been donated for a campus. The agent had been ordered to plot the land, lying at the foot of the hill on which the seminary was built, and extending to the city. He had an opportunity to sell this plot for \$4,500, with one quarter paid down in cash, and such securities as he could have made available to pay the debt to the amount of the sale. Since the



way was not open for a successful canvass of Seattle to clear off the indebtedness, he thought it would be wise to sell the land, feeling sure that he could secure the other \$500 easily when the rest had been provided for. He called the Board of Trustees together and pressed the sale, but they were not willing to order the transfer, and instead \$5,000 had to be borrowed on the property to pay all obligations. This was done because the brethren thought that the land, if sold in lots, would net more; but the "boom" burst before this could be done; values fell off; and Grace Seminary was doomed. Had there not been a university in the air, the writer believes that Grace Seminary would have become a flourishing school, of which all Baptists would have been proud, and if this had been a success it would have paved the way for success in the next effort to carry out the *plan*. One flourishing school would have been a most valuable asset to inspire courage for undertaking the next.

Another thing which the author thinks stood in the way of the success of our educational work was the inextricable tangle into which the rank and file of the denomination fell by reason of the confusion caused by the number of long-drawn-out incorporations into the charge of which one after another of our educational plans were put. First was the

#### INCORPORATION OF THE NORTHWEST BAPTIST CONVENTION

The Northwest Baptist Convention was incorporated in 1888. The object stated was:

To extend, encourage, and maintain home and foreign missions, ministerial and general education, the circulation of the Bible and religious literature; to organize, hold, manage, mortgage, lease, sell, convey, or dispose of property of every kind and description.

By this the Convention is legally authorized to handle all classes and grades of schools attempted under denominational auspices. By these articles too, the Convention is legally and morally bound to pay by its authorized agents, be they trustees, or Boards, committees, in full all the obligations it assumes, whether by vote of the body or agents.

The Northwest Baptist Convention was organized September 1, 1888. In this meeting the subject of education was discussed by the ministers, but there seems to have been no official action taken, and yet, at the second annual meeting of the Convention, held at Olympia, August 29 to September 1, 1889, a Board of Management, which it appears, had been appointed and instructed the previous year, made the following report by their secretary, Rev. S. W. Beaven, as secretary of the "Northwest Baptist Educational Society," which had been incorporated that year under instructions given by the Convention:



Your Board would beg leave to report on the assembling of the Board of Management immediately at the close of the Convention at Seattle, in accordance with the instructions received from the Convention to form an Educational Board, which should have power to incorporate and to act on behalf of the Convention to receive property, to transact any business in connection with the organization, and carrying forward the educational work within the bounds of this Convention. In accordance with such instructions, the following-named persons were chosen to act as such Board: Rev. A. B. Banks, D. D., D. J. Pierce, D. D., M. I. Rugg, S. W. Beaven, and Judge N. W. Battle.

Several offers of land were made at various points to locate a school, two of them for a university, but none of them of such a character as to warrant the Educational Board in pledging the Convention to plant a university.

One offer from Centralia was being favorably considered. A nucleus for a Baptist school had been started as a private school kept by Miss Lizzie Roudebush. From this small beginning a desire had grown among the Baptists to have a permanent Baptist institution located at that place; and interested persons had secured eleven acres of land for that purpose. The land was held by the trustees of a corporation under the corporate name of "Grace Seminary." The necessary preliminary steps had been taken that led up to the following proposition from the Convention Board to the citizens of Centralia:

First, that the property now owned by the trustees of Grace Seminary should be turned over to the Northwestern Baptist Educational Society of Washington Territory.

Secondly, that good and reliable subscriptions be secured to the amount of \$10,000, \$5,000 of which should be in cash, payable in thirty, sixty, and ninety days after work commenced, and the remaining \$5,000 in real estate, at a value fixed by a committee appointed for that purpose; the committee pledging themselves, on behalf of the Convention, to open and permanently maintain an institution of learning as soon as the building should be completed and furnished.

It appearing probable that the offer would be accepted, your committee deemed it wise to be ready to receive and hold property, and to this end they requested Judge R. S. Greene to draw up articles of incorporation, and your committee was incorporated. In accordance with the articles of incorporation, a local Board of Trustees was appointed by your Board, which should have charge of the local interests of the school. Rev. S. W. Beaven, secretary of the Board, who had accepted the pastorate of the church at Centralia, was appointed to represent the Board of Managers on the field. At once arrangements were made for clearing the ground, and plans were prepared for the building. On July 1 the contract for the erection of the building was let, said building to be completed on or before November 1. The frame of the building is now up, and one payment is already made.

At a meeting of the Board in Seattle, August 7, Professor Trimble being present by request, your committee made an agreement, subject to the approval of the Convention, with Professor Trimble and wife to take charge of the school for the coming year. In conclusion, your Board would state that in addition to what has been stated, they have permitted the opinion to prevail that the Convention would secure to the school

an endowment equal to the amount the citizens of Centralia would expend in the erection of the building.

Your Board submits the articles of incorporation, and requests that in accord with these your Convention appoint a local Board of Trustees for the coming year.

The proposition was accepted by the citizens of Centralia, and the Board of Education was so notified. The action of the committee was strongly indorsed by the Convention, and further needful action was taken to carry out the plan.

In 1883 the Puget Sound Association having charge of the educational work at that date instructed the Educational Board to draft articles of incorporation for a Baptist educational society capable of controlling denominational schools that may be organized within our associational field. A committee, of which Judge Greene was chairman, was appointed to make this draft and report at the next meeting of the Association. The following report was adopted, touching the character of the schools to be undertaken:

In regard to a college or university, our Committee is of the opinion that all the resources of the entire Northwest should be given to the support of a single institution, and that such an institution already founded, and to some extent endowed, we have in the college at McMinnville, Ore., toward the maintenance of which we urge the Baptists of the Association to give their money and their prayers.

In 1884 the committee says that they have been unable to settle upon and report any draft of articles of incorporation for an educational society. They also say:

It does not, at least at present, seem advisable to work for the foundation of a college or university within our associational field. McMinnville College, in Oregon, will well serve for our uses, and should have our cordial encouragement. The schools within our bounds should, it seems to us, be academies merely introductory to a collegiate or university course.

In 1885 the committee offered the following resolutions, which are important as showing the purpose of the Association in educational work:

*Resolved*, That Grace Seminary has our full and hearty approval and sympathy, and we recommend it to the denomination, both on this coast and in the East as a worthy object of liberal benefaction and support.

*Resolved*, That we recommend to the churches and brethren to petition God earnestly that he will provide us liberally with such schools as we need, and make us willing agents in his hands to work his will in the matter.

As regards the formation of a corporation to take general charge of educational interests, your committee is of the opinion that the time is not ripe for such a movement, and it therefore submits no plan for it.

All of which is affectionately submitted,

ROGER S. GREENE, Chairman.

C. H. HANFORD,

DANIEL ROUDEBUSH,

Committee.

In 1886 the Puget Sound Association gives to the central school further assurance of its interest and fostering care in a special resolution, as follows:

WHEREAS, We have a valuable property at Centralia, held by a Board of Trustees for educational purposes, therefore be it

*Resolved*, That we are anxious to foster the enterprise and recommend the Educational Committee of this Association to co-operate with the Board of Trustees of Grace Seminary in such efforts as may be necessary to foster and develop that enterprise.

This closes the official relation of the Puget Sound Association to the educational work. There is no record of further official action after the Association was divided in 1883, since the educational work was transferred to the Northwest Convention; but the Association never lost interest in educational movements, and any action taken was in harmony with its previous history.

In 1890, when the Association convened for its annual meeting in Centralia, it was invited to visit Grace Seminary by Rev. J. C. Baker, the financial agent, on behalf of the trustees. The invitation was accepted, and an afternoon session of great interest was held in the chapel of the seminary.



## CHAPTER V

### THE SEATTLE UNIVERSITY

1890-1891

A university in the air. Proposed by Rev. D. J. Pierce, D. D., adopted by the Seattle Ministerial Union. Taken up by the Educational Board. The Convention promises support. The American Baptist Educational Society lends aid. Prominent men serve as agents. Earth to earth.

HISTORICAL investigation discovers that the Seattle University is, for the most part, to be found floating in the air. In August, 1890, Rev. D. J. Pierce, D. D., who was the pastor of the church at Kirkland, on the east side of Lake Washington, presented to the Baptist ministers' meeting in Seattle a proposition from property owners on the east side of the lake to found a college or a university there. Doctor Pierce was appointed a committee to examine the proposition and report. He secured pledges of \$10,000 in brick and cash, and of one hundred and fifty acres of land to be bonded for that purpose under stipulated conditions. The proposition was favorably entertained by the ministers and reported to the Northwest Convention at its session in September, 1890. Here, an indorsement of the scheme was secured by the adoption of the recommendation of the Board of Education of the Convention, which was as follows:

WHEREAS, Munificent offers are now tendered to us at Seattle for this purpose, amounting to about one hundred and fifty acres of land, and what is regarded as equivalent to \$50,000 in money, therefore,

*Resolved*, That this Convention express its gratitude that we have before us an offer so generous as to surpass any ever before made on the coast for such purposes, and such as will probably never be offered again; and that we most heartily indorse the efforts now being put forth to form a university at Seattle that shall be worthy of our denomination.

After due consideration, your Educational Board proposed the following resolution:

*Resolved*, That we, the Board of Education of the Northwest Baptist Convention, hereby rejoice in the present attempt to formulate a Baptist college or university at Seattle; we are glad for their present degree of prosperity, and agree to give it our moral support and sympathy, and recommend the Convention to do the same, giving it denominational position and influence; provided, however, that the conditions be fulfilled that are expressed in the resolutions of the Ministerial Union of Seattle.

The Seattle University Board of Trustees had been already incorporated. Its president, Rev. G. J. Burchett, made a stirring ad-



dress in favor of the report. He was seconded by Rev. I. W. Read, with a hearty indorsement. When Rev. A. B. Banks, D. D., was called out, he expressed his fears lest the new movement might absorb the interest due to Grace Seminary, whose financial condition was first to be considered, and its necessities met, before attempting another school. The Convention was committed to this policy by previous action.

In June, 1891, the question of changing the site of the Seattle University was taken up by the trustees.

The site was finally changed to the west side of the lake, the name apparently changed to the "University of Seattle," and the Seattle University, located on the east side of the lake, after floating in the air for a few months, fell to the earth, for it was earthy, and was absorbed in its own element.

The terms on which the land had been bonded for the university required that the erection of the first building should be begun by September 1, 1891, and the building completed by September 1, 1893. The only actual work done toward fulfilling these conditions was the breaking of ground for a building on December 24, 1890.

## CHAPTER VI

### UNIVERSITY OF SEATTLE

#### 1890-1893

Organization. Incorporation. Officers. Trustees. Legal relations. Location. Donations. Building erected by private corporation. School operating. Baptist faculty. Class graduated. Offer of property to Convention. A sad charge. Hazardous undertaking. Honor to whom it is due. Causes of failure.

THE University of Seattle was organized August 23, 1890, and was incorporated under Baptist auspices, with the following officers, September 16, 1890: President, Rev. G. J. Burchett; secretary, Rev. D. J. Pierce, D. D.; treasurer, D. C. Brawley. Executive Committee: C. A. Walsh, Alonzo Hull, and Rev. I. W. Read, of Seattle, and Rev. D. T. Richards, M. D., of Houghton. Trustees: James Weed, Rev. Thomas Baldwin, Hon. C. H. Hanford, Thomas Prosch, and Rev. J. A. Wirth, of Seattle; Thomas Haughton, of Victoria; Rev. G. D. Downey, of Tacoma; and B. L. Northup, of Houghton.

These were the legal representatives of the University of Seattle, which was to be operated on the west side of Lake Washington.

Both money and property had been donated which was designed to serve as a foundation for the great Baptist university of the Northwest. It is located on the Rainier electric-car line, five miles from the center of the city of Seattle, and consists of twenty-one acres of land given by Charles Waters and J. K. Edminster. It is beautifully situated, overlooking Lake Washington, and in full view of Mount Rainier and Mount Baker, and is two blocks from the lake, on which a shore lot has been secured for the use of the school. Besides this, fifty acres additional in the neighborhood had been deeded to the institution, and two acres had been given for a Baptist church and parsonage. Twenty acres on the east side of Lake Washington were also donated to the university. Afterward, several city lots were given; and finally, five acres of plotted ground in the heart of the city of Seattle were set apart for educational purposes and donated by Hon. Richard Holyoke, president of the National Bank of Commerce. Doctor Pierce says: "All this land had been deeded to the corporation to be sold or used for the benefit of the university." It was so published in the *Pacific Baptist*, in the Seattle papers, and in Eastern Baptist periodicals.

This scheme was maturing under the corporation of 1890, and the trustees of this corporation had secured pledges to the amount of \$18,000, to be paid five per cent in 1891, twenty per cent in 1892, fifty per cent in 1893, and twenty-five per cent in 1894. All the money

was to be used in erecting buildings, the final cost of which was to be \$40,000. The girls' dormitory, costing \$5,000, was the only building erected. It was sixty-two and a half feet by one hundred and one and a half feet, two stories high, with a nine-foot basement, a tower on the southeast corner fifty-one feet high, for the main entrance, and a one-hundred-and-seventy-foot veranda on three sides of the building. On the west side, connected with the main building by a well-covered and well-lighted passageway, was an annex a story and a half high, with kitchen, pantry, and dining-room on the main floor, and eight sleeping-rooms on the upper floor. There were twenty-six finished rooms in the whole building, including a chapel connected with two other rooms by folding doors, so that when they were thrown open it would seat two hundred and fifty people. It was a good, substantial, well-finished building, economically arranged and tasteful in appearance.

In 1892 a school was opened in this building under Rev. D. J. Pierce, as principal, and Mrs. Pierce, his wife, as matron and preceptress. After two years of growing interest and hopeful prospects a small class was graduated from the academic department, ready for the collegiate course.

The influence of the Baptists in the management of this school was strong from the first. Doctor Pierce used his influence and position to prepare the way to have it incorporated into the educational plan of the Northwest Convention, and finally to become a full-fledged Baptist institution. That he succeeded in doing so is evident from the record, which shows that, in 1896, this whole property was offered to the Baptist denomination for the paltry sum of \$2,580. The trustees of the University of Seattle, indeed, required but \$580 to be paid in cash to keep up the mortgage of \$2,000, which could be carried indefinitely by the Convention if the interest were paid.

Revs. W. C. Weir and C. D. Spencer, in their report to the Convention on education, said:

Moreover, this offer is made to the Convention absolutely unconditionally. We may do what we wish with the property, use it now for a school, or hold it over and open our work when and where it suits us, or sell it or exchange it—anything we please. We have only to take it and meet those claims against it, and it is ours for Christ. Your committee considers this such a favorable offer that nothing but sheer inability could justify us in not embracing, and we heartily commend it to your most earnest consideration.

Thus we might have had an academy, a college, or a university, as the Convention should elect. Doubtless the trustees of the incorporated University of Seattle designed first to begin with academic work, keeping in view the college, and finally the university, as the demand for the higher education developed.

So strong was the Baptist influence in the management of this



school from the first that it was recognized as the Baptist school wherever it was known. The author was a frequent visitor at the school in the two years of its management by Doctor Pierce and his devoted and intelligent wife. It was always called a Baptist school, and had a strong religious cast. The prayer meeting, the Sunday-school, and Sunday services for worship were features of the school; conversions were frequent, about twenty occurring in the two years the school continued. Some of the most interesting and most spiritual devotional meetings the author recalls at that time were held there; and he has seldom found an equally spiritual influence in schools that he has so often been permitted to visit.

To show the estimate placed by the denomination upon the work of Doctor Pierce and his wife in the University of Seattle, we quote from the report of the Committee on Education of the Northwestern Association in 1895:

In connection with that school, Dr. D. J. Pierce and his co-laborers have done another year's hard work. It will be difficult for those of us who have never seen the school building and the campus, or who have not known the many trials incident to planting a new institution of learning fairly to appreciate the sacrifices and labors of Doctor and Mrs. Pierce, in connection with that institution. The wonder to your committee is that they have been able to accomplish so much. They have surely done all they could to make the school a success, and with this record behind him, Doctor Pierce and his family sever their connection with it; and he accepts a position as teacher in another college in this State.

It was no wonder that Doctor Pierce and his wife were heart-broken when the trustees decided to change the management of the school. Doctor Pierce had spent time and money to start a school on the east side of Lake Washington without even a dollar of compensation. He made as great sacrifices as any one, and was the sole manager and principal promoter of that scheme. The interest that was felt and the possibilities that were seen in that scheme may be gaged by the fact that his place was supplied by an appointed agent at \$2,000 a year, and after six months by another at \$3,000 a year. Again, in whatever of interest was felt by our people in the University of Seattle, he was the prime mover. He was paid a meager salary as a teacher, and when the trustees controlling the property made their final offer of the property to the denomination, such was his interest that, rather than have it refused, he offered to contract to run the school for five years, taking the income from tuition for his salary. If any one is to be commiserated for his share in this whole university transaction, Doctor Pierce is the man. If, as was the manner of some, its failure is to be attributed to his wild scheming for a university a generation before it was needed (?), then he must share the blame with many of our leading men, with our organized bodies, and with the great American Baptist Educational Society, for all of them were drawn into the scheme and became sharers in its anticipated glory and in its final dissolution.



Had the University of Seattle been chartered as an academy and so maintained, both it and Grace Seminary could have been paid for and saved to the denomination free from encumbrance. The location, in the opinion of many, was not suitable, nor the time ripe for a university, but it was for an academy; and, as an academy, the denomination at large would have accepted it and sustained it.

That the Convention, through its incorporated agencies, had assumed responsibility for the school will appear from the following statement. At a regular meeting of the Board of Trustees of the University of Seattle, held October 10, 1894, with Herbert S. Piper as secretary, it was

*Resolved*, That the University of Seattle petition the Northwest Baptist Convention of Washington that it be received, recognized, and adopted as one of its schools, and entitled to its fostering influence as such.

This petition was presented to the Convention at its annual meeting in Centralia, in October, 1894, and after some discussion the following resolution was adopted:

That this Convention receive the request of the university to be recognized as a denominational school, and pledge it our sympathy and substantial aid as far as we can; but it is specially understood that the Convention is in no sense responsible for its present or future debts as an institution, and provided further that this school become a part of the North Pacific University, and subject to the control thereof.

Again, at the annual meeting of the Convention, in 1896, the committee of fifteen on educational matters reported as follows:

*Resolved*, That it is the mind of this committee that it would be desirable to hold for the denomination the property known as the University of Seattle if it can be done, provided it shall be under the management of the North Pacific University.

*Resolved*, secondly, That inasmuch as the trustees of the University of Seattle have offered the property for the maximum price of \$2,800, we recommend that a committee of five be appointed by the Convention to draw up articles for a stock company, proceed to get subscriptions for the stock, purchase the property to be managed by the Board of the North Pacific University, and turn over to the Convention at actual cost as soon as they are able to purchase.

The Convention voted to adopt the report and refer the matter to the Executive Board of the North Pacific University to carry it out.

It would, perhaps, be hazardous for a historian to state the reason for the failure of the University of Seattle, even if he could discover it. The author is willing, however, to state his belief in the matter, based upon personal knowledge as well as upon historical records, that the failure was not due to the lack of ability in the Baptists of the Northwest to provide the necessary funds; neither was it due to the lack of an intense desire on the part of the brethren handling

it to build up for the denomination a school of high grade at Seattle or near it, offering an academic curriculum for its beginning; nor was it due to the lack of a general denominational interest in Christian education. The author is profoundly impressed, however, with the thought that a reason should be given; and "with charity for all, and malice toward none," he would say: In the first place, the "university boom" was university suicide. For the year 1893-1894 the school published a fine catalogue, which was sent out to the churches with the words "University of Seattle" on the title-page, giving a full preparatory and collegiate course, but with a faculty which was in reality barely sufficient for an academy. To those who looked only at the cover and title-page, it was the catalogue of a full-blown university. Those who looked deeper found it full of mystery, as the transfer of the property had not yet been made, and it was not yet legally a Baptist denominational school. A second cause for the failure was the multiplicity of corporations placed in control of our educational work. Some of these were necessary; but taken altogether, they were to the ordinary mind mystifying and difficult to distinguish.

First, we had a Grace Seminary Corporation, with a local Board, to which was committed the details of local supervision under control of the trustees of the corporation.

Secondly, the Northwest Baptist Convention was incorporated, with authority to control our whole system of education.

Thirdly, the Convention authorized the incorporation of the Northwest Baptist Educational Society with power to act and hold property. To this society should be referred all matters relating to the location and conduct of schools; and without its sanction, no responsibility would be assumed by the Convention for the support of any school.

Fourthly, came the incorporation of the North Pacific Baptist University, which was not a university at all, but a Board of Control of twenty-five trustees, created and incorporated by order of the Northwest Baptist Convention to outline a system of education which should unify the efforts of all Baptist educational institutions within the limits of the Convention. All property held by the Educational Society, including Grace Seminary, was ordered transferred to the North Pacific Baptist University. When this transfer was made, the Northwest Baptist Educational Society was to close up its business and dissolve.

Fifthly, was the incorporation of the Seattle Baptist University; not by the authority of the Convention, but indorsed by it. This was the floating scheme for the east side of Lake Washington, and never stood for a real school or even a real building. While it was in prospect, its advocates held the floor of every Convention, Association, and Baptist gathering on the field. The brevity of this "university boom" was its redeeming feature.

Sixthly, and last of the incorporations we have to chronicle, is the North Pacific University, ordered by the Convention, receiving its favorable consideration and official indorsement.

That the rank and file of our church-members should disentangle these incorporations, and define their scope and duration, was too much to expect of ordinary human beings. The author never found an educational agent who could do it without reference to the minutes of Associations and conventions. If one referred for explanation to the confusing published statements which were so constantly before our churches, he would fare like a good sister I knew in my early ministry. She found it difficult to pronounce some of the hard words in the Bible, and when I commiserated her, she said: "Oh, no; it's all right. When I come to a word I can't read, I just call it 'Jerusalem' and go right along." So these men had to call it "University" and go right along. Such was the confusion that at one time one of the most prominent framers of the educational plan and its variations actually asked the author to prepare a concise statement for use, giving the plan of educational work under the various corporations. This the author did. He also filed away a copy of his statement, which he now has before him, but cannot understand it himself. If he leaves his readers in the same condition, it will only prove his fidelity to historical facts; and he will compensate for it by giving the real cause of our educational failure. We failed for lack of a clear-cut plan, concisely stated, rigidly adhered to, and operated on strictly business methods.

#### THE NORTH PACIFIC UNIVERSITY, INCORPORATED IN 1892

The North Pacific University is the name of a controlling Board, rather than of a school. It is the organ, created and recognized by the Northwest Baptist Convention for educational leadership within its limits.

The immediate occasion of its creation, in 1892, was the recognized insufficiency of its predecessor, the Northwest Baptist Educational Society, to do the work of the Convention. A committee of twenty-five from all parts of the Convention field was appointed at the annual meeting of 1891 to outline a system of education which should unify the efforts of all Baptists of the Conventional limits, with the hope of attaining greater breadth in the Northwest in the future in educational endeavor.

This committee was to be known as the Educational Board of the Northwest Baptist Convention. This Board was to be appointed by the Convention, and directly represented the denomination. The system under which the educational work was carried on required that each school should be under the direction of two Boards: a Board of Trustees to have general management and a local Board to supervise local interests. Both of these Boards were subordinate to the Educational Board of the Northwest Convention.



## CHAPTER VII

### THOMAS MORTON'S GIFT FOR BAPTIST EDUCATION IN BRITISH COLUMBIA

1895

Far-sighted donation. Twenty years' grace. Sold for taxes. Relinquished. Partially redeemed. Becomes productive. Used for missions. In Washington. Gloomy. Closing out. Exit.

A LARGE number of lots in the city of Vancouver, B. C., were donated by the Hon. Thomas Morton for the purpose of founding a Baptist college any time within twenty years. In 1893 it was reported that some of the lots had been sold for taxes, and that the churches had decided to return the gift and relinquish all the benefits to be derived from the property and deed it back to the giver to enable him to redeem the lots. At the same time it was reported that Rev. R. W. Trotter, of Victoria, was doing his utmost to get the churches to retain them. His effort was successful, as is shown by the following report to the Northwestern Association in 1896:

The Committee on Education reported as follows:

Your Committee on Education presented a verbal report, that some very important changes had taken place in regard to the educational property situated in Vancouver, B. C., so that now it furnishes an annual dividend to be in part added to the assets and in part applied to home mission needs. This is a most satisfactory condition of things. In Washington the educational outlook is extremely gloomy. The schools at Centralia and Seattle are about to pass out of all connection with the denomination, so that new provisions will have to be made for the educational needs of the future as they may arise.

W. C. WEIR,

J. W. BEST,

D. G. WALKER.

Report adopted.

The property was exchanged for a house and two lots adjoining the First Baptist Church at Vancouver, the income to be applied as reported:

#### THE NORTHWEST BAPTIST EDUCATIONAL SOCIETY WINDS UP ITS AFFAIRS

At the meeting of the Northwest Convention in 1897 the Committee on Education reports:

Your committee begs leave to report further that during the last year the Northwest Baptist Educational Society practically wound up its affairs in that the property known as Grace Seminary at Centralia, and its furniture and appurtenances, have been disposed of; the latter



in satisfaction of the claims of minor creditors, and the building and fixtures turned over to the American Baptist Educational Society in full payment of their mortgage of \$9,000. The building is, therefore, still in the hands of our parent society, and available for the use of the denomination, and your committee trusts that in the near future this Convention may be justified in appealing once more to the Educational Society for further favors in the use, loan, or purchase of this property for denominational educational purposes.

ERIC EDWARD ROSLING, *Chairman*.

At the same meeting the Northwest Baptist Educational Society reported that up to this date, October 15, 1897, no school work at Centralia had been provided for the year. Prof. A. M. Brumback and wife had carried on the school for two years with great satisfaction, but could no longer bear the expense single-handed. The finances of the school were so deeply involved as to be hopeless. Under instructions from the society, the Board of Grace Seminary made the following disposition of the property of the school as reported to the Convention by the society in October, 1897.

A settlement was effected in accordance with the best wisdom of your Board, and which was consented to in full by all the creditors and parties interested. In accordance with that plan, your Board of Trustees first executed a deed of the property known as Grace Seminary to the American Baptist Educational Society in lieu of the mortgage held by the society against the institution, of \$9,000. Secondly, one of the pianos was sold and the proceeds applied to settlement of delinquent taxes. Thirdly, the best piano was turned over to Prof. E. T. Trimble and wife in lieu of our indebtedness to him of \$300. Fourthly, the Western Cottage organ was turned over to Miss Minnie Ham, in lieu of our indebtedness to her of \$75. Fifthly, in lieu of our indebtedness to R. H. Espey of \$3,259, of which \$1,000 was on account of the old Baptist church property, we reconveyed the said church property back at its value, and two mortgage notes held by us for \$600 and \$700, respectively, to him. Sixthly, the secretary was instructed by your Board, and in accordance with those instructions most of the personal effects of Grace Seminary were sold at auction with satisfactory results, and the proceeds used in the payment of some \$200 delinquent taxes against the property turned over to Bro. R. H. Espey, which was his one and only condition of settlement, and all remaining money in the treasury was then turned over to Bro. R. S. Greene on account of money advanced by him on account of the \$1,100 trustee note, the payment of which was assumed by the Convention. Seventhly, the committee appointed by your Board corresponded with every person to whom the society stood indebted on account of any endowment or scholarship notes on which a part had been paid, and by the good will and generosity of the donors releases have been obtained from all.

There remains, therefore, at the present time, no further indebtedness or obligation against your society's corporation, the Northwest Baptist Educational Society, except as it stands connected with your Convention. But there still remains an unpaid balance which your Convention still owes to the Hon. R. S. Greene, of some \$200, upon which we have an asset that will be available soon, of about \$100, leaving about \$100 to be provided for. This ought to be immediately met, and we recommend that the committee composed of Brothers Hull and Garlick be con-

tinued, and that they be authorized to apportion the balance required (estimated at about \$100) among the churches, the amount to be raised and paid over within the next sixty days.

In accordance with your instructions given, we expect to disincorporate as quickly as possible after this last account is settled.

Hereafter all our educational work may be carried on by our successors, the North Pacific University.

With this in mind, all the private property remaining and belonging to the Northwest Baptist Educational Society has been and hereby is turned over to the North Pacific University in trust for the use of the Baptist denomination. All of which is respectively submitted and your approval and ratification asked for.

The foregoing being adopted by the Convention, the Northwest Baptist Educational Society was thereby dissolved.

## CHAPTER VIII

### EDUCATION FROM 1898-1900

A new era. Report of Committee on Education. Debt to Judge Greene. No action to be taken. A theological seminary. Delegates appointed.

THIS closing chapter of the educational work of the Northwest Convention treats of a new era in its development. We give the entire report of the Committee on Education presented to the Convention at its annual meeting in October, 1898:

#### EDUCATIONAL

Your committee would simply report no progress, except it be the payment in part of the debt due Bro. R. S. Greene, of which debt there remains yet unpaid about \$120, which it is hoped will be paid soon, and your committee would respectfully recommend that no action be taken in educational matters by the Convention at this time.

Respectfully submitted,

R. S. GREENE,

S. A. ABBOTT,

J. CAIRNS,

*Committee.*

In the discussion of this report, Rev. C. A. Wooddy, D. D., called attention to the possibility of the organization of a Baptist Theological Seminary on the Pacific Coast. A conference of Pacific Coast Baptists had been called to meet in Oakland to discuss educational questions at the time of the national Anniversary Meetings to be held at San Francisco in May, 1899. A committee of five persons was appointed to represent the Convention in this conference, but there is no record of any report from this committee to the Convention.

At the annual meeting of the Convention in 1899, Dr. F. W. Colgrove presented a suggestion from President Graves of the State University of Washington that the various religious denominations erect colleges on the university campus, each college to be under the supervision of a minister of its own denomination, where theological instruction could be given to students preparing for the ministry while they were availing themselves of the university classes. A special committee of five was appointed to interview the president of the State University, and made the following report:

Your committee appointed to visit the State University is deeply impressed with the practicability of the proposition presented by President Graves for gathering about this institution a series of religious schools,

independent of, but in full fellowship with its work. And we recommend further investigation by the North Pacific University Board, which is requested to give this matter early and careful attention.

Having learned of the vital interest of President Graves in the matter of religious education, we recommend that our churches be urged to bear in mind the general interests of the State University during the coming year.

Respectfully submitted,

DR. F. W. COLGROVE,

DR. D. J. PIERCE,

REV. M. W. MILLER,

REV. J. CAIRNS,

REV. A. G. SAWIN,

*Committee.*

In 1900 the Northwest Convention comes to the close of the nineteenth century with the following educational problems before it:

Recognizing the North Pacific University Board as our Educational Society; this Convention, at its last session, requested this Board to investigate certain propositions coming to the Baptists of Washington from the State University; your committee is able to report that the Board has done a large amount of faithful work, and continues to prosecute its work in an earnest but conservative spirit. "Prove all things, hold fast that which is good," appears to be the watchword. It has entered into no relations with the State University, but is studying the situation and working toward a comprehensive plan which, we are assured, at some future time will be submitted to the Baptists of this field for their approval in a representative Educational Convention.

During the year Dr. R. A. Waterbery has come among us and, with the approval of the Baptist people and community of Centralia, has opened a school at that place, and is knocking at our doors for recognition.

It is also learned that the Presbyterians stand ready to offer to the Baptist denomination a Baptist chair in their institution, Whitworth College, at Tacoma.

The author is wondering whether there exists a case of a successful Christian school that has been built up by a State Convention. If not, then we congratulate the Northwest Convention on having a whole century before it in which to accomplish something which has never been done heretofore.



PART VII

PUBLICATION SOCIETY



## CHAPTER I

### DENOMINATIONAL WORK—LAYING THE FOUNDATION

Never written up. Needful. Competent author. No undue credit. To be known is to be recognized. Early history. Colporter in Oregon Territory. Scope of work. Glorious revival in 1854. From 1866-1875. Fidelity. Important factor. A new era. Rev. G. J. Johnson, D. D., in California. Man wanted. Man found.

So far as the author's knowledge extends this has never been written up, and he believes that even those who are leading in the great work of our denomination in later years cannot appreciate its importance as a factor in the extended and successful operations of the Baptists on the Pacific Coast, unless it should be formulated and published by some one whose personal observation and intimate connection with the operation of the society on this coast in those early days should entitle him to undertake the task. Nor then could it be safely chronicled by such a writer without undue credit being given to the Publication Society, unless the writer had an equal interest in and connection with the other great denominational societies, especially in the American Baptist Home Mission Society, whose work so often overlaps (and is overlapped by) that of the Publication Society.

The present writer can hardly be charged with bias in favor of the Publication Society, as he represented the Home Mission Society unofficially for three years on the North Pacific Coast as president, and corresponding secretary of the Home Mission Board of the Baptist Missionary and Educational Society, and afterward officially as Superintendent of Missions for the Home Mission Society throughout a period of nearly five years, during almost two years of which he was superintendent for the whole Pacific Coast. But he is impressed with the fact that, while no iota of credit should be subtracted from the great work the Home Mission Society, through its representatives, has done and is still doing on the coast; yet the position of the Publication Society in laying the foundation of the remarkable developments that have marked, and are now marking our denominational life should be known and recognized, and he believes it will be most highly appreciated by the loyal, earnest, devoted, and intelligent workers of later periods of denominational achievement.

The Publication Society took up its work in the very early history of the Territory of Oregon. Rev. Richmond Cheadle, a Baptist minister from Iowa, was commissioned by the society to operate as colporter in the Willamette Valley in 1849, and continued under appointment until 1856, a period of seven years. On this new field he performed all sorts of religious and church work coming to his

hand, preaching to the churches, organizing Sunday-schools, and aiding in organizing churches and holding revival meetings. In 1854 he reported a glorious revival in one of his meetings, with twelve converts baptized and several backsliders reclaimed.

Nothing more was done until the division of Oregon Territory, when in 1866 Bro. A. M. Cornelius was commissioned as colporteur for Oregon, Washington Territory, and Idaho. From 1866-1875 excellent colporteur work was supported by the society with some one or more of the following brethren under appointment and serving for longer or shorter periods, namely: W. J. Loughary, Rev. S. E. Stearns, and Rev. J. Wichser. Together these men served through a trying period in the history of our denomination of the North Pacific Coast. Later, all save one were personally known to the author; and their fidelity to Baptist principles and devotion to the Lord Jesus; their conception of the need of the Bible and its religion in a new country, and their intelligent distribution of the society's patronage over the vast and destitute field they occupied, stamped them at once as making the society an important factor in laying the early foundation of Baptist work on the North Pacific Coast. To the men themselves, as well as to the Publication Society, much honor is due.

In 1875 a new era dawned upon the Pacific slope, since the American Baptist Publication Society began operations for the organized and continued growth of its work as the country developed. In 1874 Rev. G. J. Johnson, D. D., the missionary and business secretary of the society for the Northwestern States, with headquarters at St. Louis, where he also had charge of the society's branch house, made a trip to California, prospecting for something more valuable than gold. He met such a reception in San Francisco and in the other principal parts of California that upon his return he recommended that the society open up work on the coast at the earliest possible date. This the society determined to do, and set about obtaining a man to take up this work on the coast with headquarters in San Francisco.

To secure a suitable man was found most difficult, on account of a long and unsettled strife among our people in California, which had been so fully ventilated in Eastern denominational journals that either from prejudice or fear, no one they approached was willing to take the responsibility. After a long delay and effort without success, the society determined to transfer to the Pacific Coast their Sunday-school missionary, Rev. J. C. Baker, who had been under commission by the society for the State of Illinois for three years. Doctor Johnson notified him of their decision. He also refused to go, but was finally induced to do so by the agreement of the society to provide transportation for himself and his family, to keep him on the field for three years, and then to return him and his family to the station without expense should he wish to return.



## CHAPTER II

### DIFFICULTIES OVERCOME

Arrived in California. Reception. Disappointment. Difficulty overcome. Another difficulty. Society not in it. Working for the young. All agree. Hopeful outlook. In Oregon. A new trouble. War and Landmarkism. Conditions in Washington Territory. The Home Mission Society. Ministry and churches disheartened. Hearty welcome. Forecasting a remedy. Sent to meet emergencies.

MR. BAKER arrived in California in March, 1875, and met with a very hearty reception, having the way opened by Doctor Johnson. He brought with him a stock of the society's publications, amounting to \$1,500, and established an agency with headquarters in San Francisco. He had received appointment as Sunday-school missionary, having charge of the book, Bible, and periodical department on the coast. He immediately entered upon his mission, but nearly failed of an auspicious beginning on account of an erroneous impression some of the churches had received from Doctor Johnson concerning the nature of his work, since they understood that the coming man was to establish a branch house of the society in San Francisco. Undoubtedly they inferred this from the general tenor of Doctor Johnson's address, and not from his specific statements touching the matter in hand, which is too often the case with agents and people, and leads to the conclusion that it would be a good plan for people to believe just what agents say, and for agents to say just what they mean. This difficulty being practically overcome, the brethren rallied around the agent; and some of the most hearty supporters of the work, and the largest contributors to it were among those who felt the greatest disappointment because the society did not see its way clear to establish a branch house in San Francisco, with only about six thousand constituency on the whole coast to support it.

In addition to this, and rendering still more difficult the opening of the work, a long and bitter strife revolving around the publishing of a paper, the control of Baptist work in missions, Conventions, Associations, and education, with no small amount of bristling between Landmarkers and anti-Landmarkers had involved nearly the whole Baptist brotherhood in California in lamentable disrepute, causing great prejudice against the Home Mission Society because the Board was not willing to become a party to the conflict, or to engage in open warfare on one side or the other.

It was soon found that the agent would not allow himself to be drawn into the controversy, nor would he under any conditions consent to a shade of interest by the Publication Society in any part of

the controversy, holding that its presence on the field was wholly in the interest of the children of Sunday-schools, of circulating the Bible and religious literature, of Sunday-school libraries and periodicals, laying the foundation for the salvation of the young, the up-building of Christian character, and the development of the missionary spirit. This, being understood, put the society above and outside of all discord. All parties alike believed in the children, in Sunday-schools, in the circulation of religious literature, especially Baptist literature and the Bible. Everywhere our people rejoiced that they had a society of their own operating among them along these lines, and hopeful that at some not remote period all would, through the agency of the society, learn that Jesus Christ came to send "Peace on earth and good will to men." The hope of the denomination seemed to hinge upon the society for the time being, and everywhere the agent went the society and its work was received with open arms and supported with fervent enthusiasm and large offerings. Such were the conditions of opening work in California.

In Oregon the agent found a difficulty of another character growing out of the Civil War, coupled with the fact that a large majority of the churches were intensely Landmark in their belief and practice. The older members were largely from the Southern States, and naturally had sympathy with the South in the war. By degrees this feeling was dying out. However, before and after the war, extremes met; and the feeling engendered conduced to anything but the unity of the denomination. Again, the question of alien immersion and its accompaniments had been met by an equally well-equipped and conscientious belief in a contrary biblical teaching; and the two parties, while not in special antagonism at this time, were crippled and greatly discouraged in all lines of work, but especially about any effort to unify the denomination in organized missionary work and church extension.

The churches of Washington Territory, which at that time were but few, had no special controversy, either over the war or over the Landmark doctrine; and yet, since numerically the Baptists of Oregon largely predominated, they were suffering the discouragements incident to Oregon, because the efforts heretofore made to unite with Oregon in associational or Convention work had failed of success, largely at least, for the reasons already stated.

Up to this time the Home Mission Society had not had a very strong grip upon the mission work on the Upper Coast, and was quite in disrepute with many good brethren, on the one hand, because the society did not take hold of the work with a strong hand, and on the other, because they did not approve of and heartily indorse what the society had done. Under such conditions it is not strange that our ministry and churches were disheartened and ready to welcome any agency that promised belief, and that they welcomed the coming of the American Baptist Publication Society with a confidence

and enthusiasm, a unity and support hitherto unknown on the Pacific Coast. To grasp these conditions and forecast a remedy was what the agent of the society had to do, and forecasting he came to the conclusion and adopted as his motto that "Undoubtedly the American Baptist Publication Society was an agency raised up of God for such emergencies as existed at this time on the Pacific Coast," and he planned and carried forward his work with this in view, trusting God and noble and efficient brethren and sisters whom he found everywhere to make the work a success.

## CHAPTER III

### PROSPECTING

Locating stock. Touring the field. South to San Diego. Central California. North to Redding. Along the coast. Hearty reception. Paving the way. Liberal offerings. Depositary cared for. Time propitious. On steamer. New acquaintance. A banter. Reception at Portland. Scheduled for thirty days. Church dedication. Enthusiasm. In Victoria, B. C. Revival. Baptismal service. One thousand five hundred and seventy-five dollars raised. The North Star Mission.

THE First Baptist Church of San Francisco kindly furnished the agent a comfortable and available room in its church edifice on Washington Street, to be used as a depositary and office, free of rent, and the agent began a tour of the State. First he went about the bay, next into the interior, then south to Santa Barbara, Los Angeles, and San Diego, then north through the interior to Marysville, Chico, and Redding, and later along the coast lines. These journeys were made as rapidly as the conveyances of the time would admit, and everywhere the people hailed the coming of the society and its work with an interest and enthusiasm that inspired the agent with an unbounded confidence that the Holy Spirit was leading, and that success would crown his efforts.

On all these journeys he carried with him Bibles and religious literature, which he sold or donated, as the circumstances required. He never left a family without a Bible and some Christian literature, seldom left a church without hymn books, or a Sunday-school without a library, which was often given without money or price. He also took orders for books, libraries, family Bibles, teachers' Bibles, and denominational journals. He talked, preached, and prayed for home and foreign missions and Christian education, and so began to weave the American Baptist Publication Society into the very life and growth of the denomination, paving the way to final denominational unity as perhaps no other agency could have done at that time. Meantime the agent was getting a knowledge of the field, of its need and possibilities, that developed energy for the larger work of the whole coast, and especially for the more important and effective work done on the North Pacific Coast. Liberal offerings were made by the California churches which rendered it possible to carry forward the work in Oregon and in the Northwest Territories without prolonged delay.

The agent was largely "on the wing," away from the depositary, but the depositary was cared for, and the clerical work of the office, the filling of orders and shipping of goods was gratuitously performed for nearly three years by members of his family.

The time seemed propitious for such agencies to operate and



leave their impress upon Baptist life on the Pacific Coast, and the people were hungering for something to stimulate courage, develop faith, and organize denominational life in a forward movement. The Publication Society and the Woman's Foreign Missionary Society of California, of which we speak at length in another chapter, were the agencies God raised up for such a time as this.

It was in the summer of 1875 that the American Baptist Publication Society opened up its organized work on the North Pacific Coast. The agent extended his itinerary over the whole field, visiting every Association, nearly every important town or city, and many of the larger churches. The object of his visit was mainly prospective, to acquaint himself with the country, its educational and religious conditions, its possibilities and opportunities, especially for Baptist work.

On the steamer from San Francisco to Portland he made the acquaintance of the Hon. Henry Villard, who came up to prospect the country for railroad building, and who afterward built the first transcontinental line to the North Pacific Coast. When he ascertained that the agent had spent seven years of his life on railroad construction, Mr. Villard bantered him to leave the Sunday-school work and reenter the railroad business, as being more profitable and a higher calling. Finally the agent told him the following story, over which both Mr. Villard and the company of listeners made merry to their hearts' content:

My old engineer, whose name was Day, left the railroad and went into the mercantile business. I left it to enter the ministry. Mr. Day used to say that we were the only men he ever knew who left the railroad to follow any respectable calling.

By request of the agent, Rev. D. J. Pierce, pastor of the First Baptist Church of Portland, being acquainted with the field, had made the schedule for this itinerary to cover a period of thirty days. Doctor Pierce, in his "Memoirs," gives the following account of the trip:

The missionary arrived in Portland at four o'clock in the morning, and the pastor took him directly to his study in the First Baptist Church, where the entire trip was traced and accepted. The missionary started the same day, making the entire schedule in thirty days. Returning, he visited the Willamette Association, meeting at The Dalles, Ore., and struggled with a \$1,300 debt, which he wiped out, and dedicated their house free of debt. During the trip the Sunday-school missionary was enthusiastically received in all parts of the field, and a new interest was awakened in the Sunday-school work. Still, while the Sunday-school work was made a prominent feature, yet missions, home and foreign, Christian education and church support were talked about, preached about, prayed over in families, churches, Associations, everywhere, to pave the way for the reorganization of the general work.

This brought the society in contact with the people, and opened a deeply interesting and fruitful correspondence with the agency at

San Francisco. During this itinerary Bibles and religious literature from the Publication Society were left upon the field, or ordered for individuals, families, churches, and Sunday-schools, which were soon at work paving the way for a great revival to sweep over the whole territory.

In the winter of 1876 and 1877 the agent was urged by the pastor at that place to come to Victoria, B. C., and aid in dedicating a church. Up to this time nothing was known of British Columbia as a mission field for Baptists. This was regarded as another providential opening for the society, and the agent made in February the voyage of eight hundred and forty miles to dedicate the church. Upon arrival he found that the church had borrowed \$3,000 on the property, and that this amount, together with what the members had been able to raise, was already used up in building, while an estimated deficit of \$2,250 was still unprovided for. Time was needed to take in the situation, gather in the bills, and strike a balance. While this was being done, a meeting was held each night in the church, and a revival occurred which made a marked impression upon the city, and proved of far-reaching importance to the Baptist cause in the Province. The work seemed genuine and thorough. Fifteen professed conversion, some of them old and hardened sinners. Six were received by experience and six were baptized. Three others were received, awaiting baptism at the close of the meeting. Six were received later. Among the converts were young people from two of the most active families in the church at that time, who became especially influential and important factors in the greater work of the Baptists in Victoria, New Westminster, and indeed, in the growth of the work in British Columbia. The Clydes, the McNaughtons, Deacon Bishop, and Deacon Bailey are still household names, and were highly treasured by many of our people in British Columbia.

The first baptismal service by immersion ever held in British Columbia occurred at this time, and was a historic event. It took place on Thursday evening, February 19, 1877. A Victoria daily, the *Colonist*, gave the following account of it:

The baptismal service which we announced in our issue of Wednesday took place in the Baptist church. The sacred edifice was crowded to its utmost capacity. Seats had to be placed in the aisles and around the platform. Even then large numbers were unable to gain admittance. The Rev. J. C. Baker preached an able sermon on "God's Plan of Salvation." At the close of the sermon the Rev. Mr. Carnes proceeded to administer the solemn ordinance of baptism. The candidates were dressed in white; and as they appeared upon the platform, a solemnity such as we seldom witness came over the congregation as they were led into the water by the pastor of the church. Strong men were seen weeping, and a deep impression was made upon the whole congregation. The minister, as he was about to immerse the candidates, said: "Upon your profession of faith in the Lord Jesus, and at your own request, I baptize you in the name of the Father, Son, and Holy Spirit." Not

a sound could be heard, save the splashing of water; the converts came forth with a smile. We believe there will be another baptism on Sunday or Monday next.

In the midst of this revival, with many inquirers in the congregation thinking it would not hinder but rather contribute to their conversion, an effort was made to raise funds to reduce the church debt. To the utter astonishment and pleasure of everybody \$1,575 was raised, and the revival went right on. The agency of the Publication Society did not end in foundation work for our people in Victoria and British Columbia. Its agent heralded this North Star Mission among our people all over the Pacific Coast, especially the North Coast, awakening an interest in the field which outgrew the ability and scope of the Publication Society and was unconsciously merged in the Home Mission Society, the details and record of whose work in British Columbia appears fully in the body of this work. The Publication Society seized upon a condition and met its requirements when no other agency was at hand. It was an opportune time in British Columbia, as well as in other parts of the Pacific Coast, and gives the society a well-earned place in the growing influence and achievements of our people in that picturesque and rich Province so full of great possibilities.



## CHAPTER IV

### INDIVIDUAL INFLUENCE

Following godly men. Witness their self-sacrifices. How they won their way. Left joy and blessing. Wishing their return. True to the Lord. Giving prominence to the society. The three men. Rev. S. E. Stearns. Rev. A. D. McMichael. Rev. W. E. M. James. Results. A culminating period. A companion worker. Reorganizing. General work. Removal to Salem, Ore. Silent untold influence. Appointed depository. Transfer of one thousand seven hundred dollars stock to Salem. Four years of Sunday-school work. Lower Coast history. Remarkable achievements.

It would read almost like religious fiction to follow those who represented the society as colporters and Sunday-school missionaries in the seventies and eighties on the North Pacific Coast; to follow them over their fields of activity as the author has done, and learn in what high esteem they were held as men of God; to find how the children everywhere loved to have them come again and again; to learn of the blessed influence of their visits in homes both Christian and non-Christian, in many cases transforming the latter into the former; to see how the Bible had been installed in the family as a daily companion; to know that even infidels were converted, either through personal contact with these Christian leaders, or through their children becoming attached to them in the home, or in the Sunday-school where they were gathered and taught the way of life. The Bibles and the religious literature left in the homes and Sunday-schools and the libraries installed in most of the Sunday-schools were largely read, thus supplementing and carrying forward the personal work of these men of God. To learn how true to their principles and to the word of God and the church of Jesus Christ these workers were, and yet how other denominations cheerfully bore testimony to their worthiness and the value of their work, calling them "Men of God," and vying with our own people in extending to them the courtesy of their homes, impresses one with the great value of their work.

Following these men too, as the author has, one could not but be impressed with their denominational integrity and the scope of their vision of the great Northwest as a field for Christian effort, and of its coming greatness and opportunity for Baptist activity. Wherever these men went, they took the American Baptist Publication Society along. It was stamped upon everything they handled. Indeed, it was the promoter behind their work which they delighted to honor, practically the only society of our denomination carrying forward continued operations in this trying period of foundation-laying on the North Pacific Coast. If the lives of some of these men could be written up, they would be read with interest, and would





Rev. W. E. M. James



Rev. S. E. Stearns



Rev. A. D. McMichael



inspire people with a spirit of devotion and enthusiasm akin to that produced by reading the life of the sainted John Vassar.

The three men whose names stand out most conspicuously with the society in those early days on the North Pacific Coast were Rev. S. E. Stearns, Rev. A. D. McMichael, and Rev. W. E. N. James. Each of these men was specially adapted to a different department of work.

Rev. S. E. Stearns was a man of strength as a preacher, a writer, an organizer. He was at once a colporter, home missionary, foreign missionary, and educationalist. Wherever he went he grasped religious and educational conditions and local possibilities. He came nearer covering the North Pacific territory than any other colporter. In all his career, whether as colporter under the Publication Society, or missionary under the Home Mission Society, or missionary under his own appointment and serving upon his own charges, he was supplying the people with Bibles and religious literature from the Publication Society. One hardly ever found him without tracts in his pocket to meet any emergency, whether for saint or sinner. He was no mean antagonist when the Bible or denominational tenets were attacked. His letters gathered and published would be gems full of interest to any one desiring a knowledge of religious conditions in those early days on the North Pacific Coast. For his life and service on the field we are more indebted to the Publication Society than to any or all other agencies.

Beginning in 1875, the author followed him over the Willamette Valley and southern Oregon, over western Washington, and somewhat in British Columbia. But his great work was done east of the Cascades, in both Oregon and Washington, where his name was fragrant, the value of his quiet work was everywhere apparent, and he was a prominent factor in all our denominational beginnings and progress up to the eighties. All this may be said of the man, but he always and everywhere put the society first. With him the work was always greater than the man, and the Publication Society always greater than its representative.

Rev. A. D. McMichael was his peer, but in work of another character. While not deficient along the lines attributed to Brother Stearns, yet his specialty lay along another line not less vital in laying solid foundations for the future development of our beloved denomination. He was a student at Burlington, Iowa, a classmate of the Rev. J. E. Clough, the famous Telugu missionary, and possessed much of his fervent religious zeal. He was instrumental in leading Doctor Clough to the Saviour.

Brother McMichael early conceived the idea that one of the best ways to promote the salvation of men and build Christian character was to circulate the Bible and religious literature in the family, coupled with such personal work as each separate family might need and would receive. In connection with this, he fully believed

that the Bible and Baptist literature founded upon the Bible was the safest and most valuable literature available for such a purpose, and so he very naturally became a colporter of the Publication Society. He began his work in western Oregon, purchasing supplies and starting the work on his own charges. He afterward went under the employ of the society, and his work was always approved by the society, so that semiofficially he was always the colporter of the society, and many did not know that his work was so largely at his own personal expense. Few men influenced the family life of those early days for good more than he. No family was left without a Bible and some valuable religious literature, no Sunday-school without help, and libraries if needed; and these not always confined to Baptist Sunday-schools, an enviable record and worthy of emulation.

Rev. W. E. N. James was the peer of the other two, but was especially adapted to work among the children. He was decidedly the "Children's man." At home a numerous progeny thronged around him, and from the time he left his home to go out upon his tours until he reached the bairns at home again and had them all upon his knee, he had the ear of the children, and his second tour among them was an ovation at every point. Western Washington and British Columbia composed his field, though he performed much labor on other fields, notably in western Oregon.

He was not always the colporter of the Publication Society, and yet the society furnished the basis for his support. The society, in the seventies, put into the hands of the Baptist Missionary and Educational Society \$1,700 worth of stock to be used in missionary work on the North Pacific Coast, to be sold or donated at the discretion of their depository and the Mission Board. This stock was so disposed of as to reach nearly four years of colporter and Sunday-school work, and Brother James was the Sunday-school man, and a large part of his work was in western Washington. A quotation from one of his letters is given as a sample of his work.

From the *Baptist Beacon*, August, 1878:

#### THE LETTER FROM OUR MISSIONARY, BROTHER JAMES

The farther I penetrate the field, the more destitution I find. After leaving Chehatchie Valley, I entered Cowlitz Valley by Martin's Point. Stayed at the forks of the Lewis River and held services there—a very destitute field—found no Baptists. Visited from house to house until I arrived at Kalana. Here I found Brother Newton, a Baptist minister. He and his family are the only Baptists I found in this neighborhood. Next place was Pleasant Valley. Held meetings here and in the mountains. Found one family of Baptists, Brother and Sister Graves, and two families of Seventh Day Baptists. Organized a Sabbath-school in the mountains. Campbellism, spiritualism, and infidelity are the creeds of most that live in this part. Took steamer from Carroll Point to Freeport. Went to Arkansaw and Silver Lake; held services with the Friends in that place. Found about six persons who had been Baptists, but have joined the Campbellites. From this point to Grand Prairie



there are Indians and Roman Catholics. Here I found one sister and two brothers; held service with them and organized a Sabbath-school. Each of these places is destitute of gospel preaching. At present the brethren are very poor, but are willing to do what they can for the cause of Christ. I intend holding services this afternoon and tomorrow at eleven, and organizing a Sabbath-school. Will leave on Monday morning for Centerville, and try to get them to send some one here once a month at least. There are only Roman Catholic services held here; a good opening for a Baptist church. I hope to be in Oyster-ville the third Lord's Day.

Lewis County, W. T., July 6, 1878.

Here is one of his quarterly reports, which is characteristic of the man and his work. From the *Baptist Beacon*:

#### SUNDAY-SCHOOL MISSIONARY'S REPORT

*To the Home Mission Board of Oregon, Washington and Idaho Territory, and British Columbia:*

DEAR BRETHREN: Your colporter and Sunday-school missionary begs leave to report: Number of Sunday-schools organized, 3; number of Sunday-schools addressed, 8; number of Sunday-school sermons, 23; prayer meetings, 2; family visits, 95; baptized, 2; Bibles donated, 2; Testaments donated, 37; tracts donated, 136; miles traveled, 368.

I rejoice to see that the word of the Lord is stronger than the theory of men. I am glad to hear the infidels acknowledge that they are not infallible, and that they may be wrong. There is some hope for them when they acknowledge this.

I organized a Sunday-school at Rainier, and at a logging camp sixteen miles below. I hope to organize another Sunday-school back of Rainier in a few weeks' time. I visited the vicinity and talked with the young men about Sunday-school. They said if I would get up a dance I would get all out to it.

The Sunday-schools in the Stockman and in the Boistfort valleys are progressing well.

Yours in Christ,

W. E. N. JAMES.

The results of such work as these men wrought cannot be tabulated; the Master alone knows. But future generations will highly appreciate their efforts and gladly accord to the American Baptist Publication Society the important place it occupied in making possible the laying of foundations upon which biblical and Christian structures are being and will be reared until the Master shall call us all up higher to see the men whom he delights to honor who, under God, made possible the success of later workers.

The year 1877 was apparently a culminating period of the work of the society on the North Pacific Coast. The agent of the society made an extended trip over the entire field, accompanied by Mrs. Baker as representative of the Women's Foreign Mission Society of California. They traveled together over the whole field, Mr. Baker carrying forward the Sunday-school work, and Mrs. Baker addressing gatherings of every kind in the interest of foreign

missions, and materially aiding in awakening a revival of the missionary spirit in every place they visited. Indeed, it was said that it was one of her thrilling addresses at one of the Associations visited that started the "Great Missionary Revival" so often referred to in this volume. Mrs. Baker was, and is a true helper, a woman of attractive personality, of deep piety, and earnestly and intelligently devoted to every department of Christ's work.

On this missionary journey, which extended over Oregon and Washington into British Columbia, arrangements were made which resulted in a meeting called to reorganize general denominational work on the North Pacific Coast. A committee, of which the agent of the society was chairman, was appointed to draft a constitution. Upon his return to Portland from British Columbia he wrote the constitution of the Missionary and Educational Society, which was adopted by the committee, and finally by the society, at McMinnville in October, 1877.

Meantime the agent had resigned his position with the Publication Society and had become pastor of the First Baptist Church of Salem, Ore. But the work of the Publication Society was still an important factor in unifying the work, stimulating courage, and helping to supply the need of churches and Sunday-schools, by having supplies on hand for purchase or donation, so that no church nor Sunday-school should lack necessary helps. And the helps themselves being uniform set our people to studying the same lessons, singing the same songs, reading the same books, and using the same periodicals, and thus exerted a silent but untold influence in promoting fellowship and good cheer wherever our people gathered, and was the toboggan on which many of the old issues and jealousies slid off into the abyss of oblivion.

The Publication Society made this possible by appointing, with the consent of the Salem church, their former agent, now the pastor of the church, as their depositary for the Pacific Coast, with headquarters and stock transferred to Salem, Ore., with liberty to use his own judgment in making donations to churches and pastors, Sunday-schools, and families. Finally the Publication Society put into the hands of the Home Missionary Board, under the direction of this pastor-agent, a stock of \$1,700, to be sold or donated to carry forward their mission work on the Upper Coast. This stock was sufficient for over four years of missionary work by the godly men already named in this review, as well as to supply large numbers of pastors with matter for distribution, and Sunday-schools with helps and libraries.

Most of this work was done before the existence of the Convention of the North Pacific Coast or while it was pursuing its work as an independent body, the Publication Society being the principal denominational agency at work creating and developing agencies through which all the great denominational societies received their

setting and unification, as will be seen in the body of this volume under the head of "Independent Work." Indeed, the author has no knowledge of such another opportunity for the Publication Society to use its force and resources to perform a unique and necessary work for the Lord Jesus and our beloved denomination, and doubts if our country furnishes another of equal importance.

All honor to the society for seizing the opportunity, and all praise to the Master for raising up agencies to cope with such emergencies! Nor is it least to the honor of the Christly spirit that, without a ripple of selfishness or prejudice, the Publication Society and its agents relinquished the right of way to the other great denominational societies, for which its efforts had so signally prepared the way, and continued its work along other important lines, by means of other equally efficient agencies, of which mention will be made under another heading.

On the Lower Coast, and especially in California, in different conditions and through different agencies, the society played a part in bringing about denominational unity scarcely less thrilling, which will doubtless be written up in its own time and place as it deserves to be, but it cannot be in connection with North Pacific Coast history.

The author has lived to witness the great achievements of our denomination on the North Pacific Coast, the wonderful progress of all our great societies operating here, the remarkable increase of an efficient ministry, the growth of society agencies, the formation of conventions, and the development of an able lay element aiding in handling the necessary business connected with denominational growth; he views them all with thankfulness to the Master; and he feels confident that all these agencies, with the ministry and the great body of our people, will thankfully appreciate the work of the American Baptist Publication Society, and will gladly accord it the place its service has so abundantly earned in Baptist history on the North Pacific Coast.



## CHAPTER V

### A CHIEF CORNER-STONE

A secondary place. The Publication Society's great work for the children. Debtors to the society. A question. A crown given. A necessary change. Rev. E. G. Wheeler and his wife. The chapel car "Evangel." Brother Wheeler's report. Three colporters. Rev. A. H. Hause. An author's dilemma.

DURING the second general period the Publication Society necessarily takes a secondary place in the history of Baptist achievement on the North Pacific Coast, though it is still, and always will be, highly useful in laying the foundations for the future growth of the denomination. Its great work is with the children. It meets them at an impressible and responsive age with the teaching of the Bible in picture, song, and story. It plants in young lives the germs that produce the men and women who constitute the effective membership of our church, the Christian ministers without whom our churches would become stagnant pools, the consecrated officials of the churches and of the missionary societies without whom both churches and societies would go upon their missions like vessels without their rudders. The men and women of great strength and influence in our denomination, as well as many of its rank and file, are largely indebted to this great society for their first religious impressions, whether transmitted to them directly through the society's literature or through the medium of parents, friends, or Sunday-school teachers. Through its literature, so widely disseminated, and often so freely bestowed, the American Baptist Publication Society is entitled to a large share of the credit for Baptist denominational growth in North America and in other sections of the world as well. In laying foundations, the American Baptist Publication Society is a chief corner-stone. It is a question whether, among all our organized bodies, it ought not to be accorded the position of chief importance.

The author remembers well the Sunday-school conventions, representing the Publication Society, which preceded the State Conventions and provided enthusiasm and inspiration in all their sessions. We should bear in mind, therefore, that it is only in the record of agencies as they bulk larger or smaller in service at various stages of the work that we speak of the Publication Society as taking a secondary place, and not at all in the hearts of the people.

Most of the Publication Society's agents heretofore mentioned in this work have been taken home by the Master to be richly crowned; and those who have taken up their work will doubtless prove their equals in loyalty and devotion, though the opportunities for a wide range of controlling influence are necessarily abridged because other



great societies are on the field with agencies which must be, and ought to be recognized. Because of the great necessity for activity in the organization and development of the churches, our history must, in the later period, lay stress on the work of the American Baptist Home Mission Society, which has entered the field with so large a force. However, in addition to its colporter and general Sunday-school work, the Publication Society has done memorable things through its chapel-car department. Special mention should be made of Rev. E. G. Wheeler, the superintendent of the chapel car "Evangel." Brother Wheeler and his estimable wife received a warm reception and a hearty indorsement from the brethren on this coast, and were always welcome guests when they found it possible to be present at the Northwest Convention. They aided in the organization of several churches on this field which have grown into prominence, notably: Snohomish, Everett, Fremont, Anacortes, Woodley, and Napavine.

Brother Wheeler served as Sunday-school missionary and financial agent of the Publication Society, giving one-half his time to California and one-half to the Upper Coast. From his report to the Northwest Baptist Convention in 1892, we cull the following items:

In the five months he had been at work on the Convention field with the chapel car, he had visited seventeen towns, held two hundred and thirty-six gospel meetings in which one hundred and thirty-six persons professed conversion, and aided in organizing five new churches and thirteen new Sunday-schools. Rev. M. W. Miller was at this time the efficient colporter on the field. The Baptists of Washington had given the previous year for this work \$353.12, besides \$55.42 for Bible work. The Convention expressed its appreciation of the coming of Brother and Sister Wheeler, highly commending their work as well as that of Rev. M. W. Miller, the colporter. In 1897 the Publication Society had in service on this field as colporters Rev. O. J. Johnson among the Swedish people, Rev. C. P. Berg among the Germans, and Rev. A. H. Hause among the Americans. These men did most welcome and efficient service among their fellow-countrymen. Homes, communities, towns, especially those destitute of gospel privileges, will long remember their self-sacrificing and devoted labors and praise God for them. In the absence of a general missionary of the Publication Society on this field, Brother Hause stood for the society and represented it in all departments of its work. He was a worthy champion of its cause in Associations and Conventions; and being a strong Baptist, an acceptable preacher, and an untiring worker, he performed valuable service for the society and the society's Master on this Convention field.

The author confesses to a feeling of regret at dropping the history of this grand society; but he passes on the pen of the historian to the twentieth-century writer with a feeling that the achievements of the Publication Society in its past history will be more than duplicated in the future.



PART VIII

AMERICAN BAPTIST HOME  
MISSION SOCIETY





## CHAPTER I

### FOLLOWING THE STAR

1832-1845

The mission star. Predestination. Paul and the Baptists pledged. The star going westward. Home Mission Society following the star. Doctrines of God. God's highway. Image of his son. Satan came also. Satanic suggestions. God knew. A great people. Prompt action. Middle West. Far West. Fisher. Arranging. Johnson. On the way. Commissions in hand. Arrival.

WESTWARD the star of missions takes its way. Objection can hardly be raised if a Baptist historian should call attention to the soul-reviving doctrine of predestination, to maintain which both the Apostle Paul and the Baptist denomination stand pledged. One who studies the purpose and work of the American Baptist Home Mission Society can hardly avoid giving it as a marvelous expression of the inexplicable doctrines of the word. They are the doctrines of God. He works them out. They always go before us. They are God's highway on which we are walking, sometimes unconsciously. The wise men knew little of these great doctrines when westward the star of Bethlehem took its way, but they followed it. Our forefathers, who established this Home Mission Society, may not have fully realized the openings before them, but God foreknew. He foreordained. He called. He elected. He justified. He glorified. He set the star of missions in the West. The Home Mission Society is following it, and is here having reached the limit of home missions in the great Northwest. And now we are here. Now we see, because God foresaw and predestined us to be conformed to the image of his Son, of whom these great doctrines are the reflection.

But it must not be understood that the officials of the Home Mission Society followed the star of missions into the great West with no clouds intervening. Wherever the sons of God gather Satan comes also. In this case, with dark clouds and evil suggestions he would have prevented the society from taking up work in the Middle West, but especially in following the mission star into the great Northwest. He put emphasis upon a want of knowledge, that it was of no commercial value, unfit for civilization. But God foreknew as the sequel will show and predestinated its occupancy by one of the most active, intelligent, enterprising, influential, and successful peoples of the world, regarded from either a commercial or a Christian viewpoint.

In 1832, when the American Baptist Home Mission Society was organized, very little was generally known of this Northwest Pacific Coast; but even before its organization, its framers, such men as Rev.

Jonathan Going and Rev. John M. Peck, had begun their westward movement, following the star, and it was the needs of the West reported by them that brought about the organization of the society. As late as the time of the Ashburton Treaty, in 1842, we find so prominent a man as Senator McDuffie expressing the opinion that the entire Oregon Territory, then embracing Washington, Idaho, and Montana, as well as what is now Oregon, was not worth a pinch of snuff. He said:

What is the character of this country? As I understand it, there are seven hundred miles on this (western) side of the Rocky Mountains that are uninhabitable, where rain never falls, mountains wholly impassable except by going hundreds of miles out of a direct course. . . Of what use would the land be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory. I wish the Rocky Mountains were an impassable barrier. If there were an embankment of even five feet to be removed, I would not consent to expend five dollars to remove it and enable our population to go there. I thank God for his mercy in placing the Rocky Mountains there.

The *National Intelligencer*, at about the same time, said:

Of all the countries upon the face of the earth, Oregon is one of the least favored by heaven. It is the mere riddlings of creation. It is almost as barren as Sahara, and quite as unhealthy as the Campagna of Italy. Russia has her Siberia, and England has Botany Bay, and if the United States should ever need a country to which to banish her rogues and scoundrels, the utility of such a region as Oregon would be demonstrated. Until then we are perfectly willing to leave this magnificent country to the Indians, trappers, and buffalo hunters that roam over its sand banks.

Such was the estimation placed upon the country to which the Home Mission Society, in 1843, the year after the treaty, determined to send its missionaries; and in 1845 we actually find those devoted men, Revs. Ezra Fisher and Hezekiah Johnson, with commissions from the Home Mission Society in their hands, urging forward their ox-teams toward this despised far western land.

"The West is already on the other side of the Mississippi, and the people there are talking of going to the mouth of the Oregon to live," are the words of Alfred Bennett, at the meeting of the society at Philadelphia in 1839, adding as he advocated enlargement, "We must go to the book of *acts*, and not merely to the book of *resolutions*."

These people west of the Mississippi knew more about Oregon than politicians like Senator McDuffie, for Marcus Whitman had passed through their country more than once, and many others who have been west of the Rockies, and brought them tidings of rich and beautiful valleys capable of supporting a large population, as yet entirely unoccupied. In 1837 Whitman led a band of nearly a thousand souls to the Pacific Coast, and a great migration of the

people had fairly begun, which was designed to save Oregon for the United States. Wherever the people went the Home Mission Society determined to go to meet them with the gospel.

From its experience in the Middle West, the society appreciated the importance of prompt and early action, and of being on the ground to greet and welcome the incoming settlers before they had formed definite connections and settled ways of living. One of the two earliest Baptist Home missionaries to Oregon, Ezra Fisher, was born in 1800, a graduate of Amherst College in 1829, and a student at Newton in 1830. After a pastorate at Springfield, Vt., where he baptized eighty persons, he received from the Home Mission Society in 1832, when it was organized, one of its first commissions, and removed to Indianapolis, Ind., for four years of service, and then to Quincy, Ill., and in 1843 he began arranging for the journey overland to Oregon.

Hezekiah Johnson, the other appointee of the Home Mission Society, born in Maryland in 1799, was converted and baptized in Ohio in 1825, and was licensed the same year to preach. He was ordained in 1827 to his first pastorate, which he held for seven years. In 1838 he removed to Iowa with a commission; helped organize the first Association there, and preached, by appointment, the first sermon before the Iowa State Convention in 1842. In 1845 he was commissioned, with Fisher, for the Oregon field. The society gave them each \$400 for an outfit, and assured them each a salary of \$200 a year.

They began their long journey overland early in the spring of 1845; in November they reached The Dalles, Ore., where Mr. Fisher preached a few times; and in December they arrived in the Williamette Valley, where Brother Fisher found shelter from the rains in the hospitable house of David Lenox at West Union, in which had already been organized the first Baptist church and Sunday-school west of the Rocky Mountains; he became the successor of Rev. Vincent Snelling in the pastorate of this church, which, to use his own words, had "only two of its members within twenty-five miles of the place of organization, so that all efficiency by church organization is lost."



## CHAPTER II

### THE STAR SHINES

1845-1880

Beginnings. First meeting-house. First school. Oregon City church. The star stood. But shining. Portland church. Difficulties to overcome. Farming. Civil War. Panic. California. Far-sighted secretary. A strenuous prayer meeting. Spirit-given song. Fourteen days. In San Francisco First Protestant church. First school in California. Pentecost congregation. First baptism in California. Only sixteen months. Forty-six ministers. All in a hurry. Exodus from Oregon. Association suspended. Threw up his commission. Twenty-two years' service. Twenty-five more. Two hundred and ninety thousand dollars. Recognition service. Cornelius. Anderson. Sending men to Puget Sound. Offered a commission. Puyallup. Seattle. S. E. Stearns. E. Curtiss. Work done. Resignation. Seven years later. Missionary and Educational Society. Co-operation.

As Brother Fisher became the second pastor of the first Baptist church in Oregon, so the other home missionary, Brother Johnson, became the first pastor of the fourth church at Oregon City, where he built the first meeting-house with his own hands, almost unaided, and started the first Baptist school in the meeting-house, putting it first into the hands of his niece, and afterward into the hands of Ezra Fisher. The school started by these missionary pastors culminated in Oegon City University, of which McMinnville College is the successor and heir. During the period from its organization, on July 4, 1847 to 1878, the Oregon City church was under the care of the pioneer missionaries of the Home Mission Society, Brethren Johnson, Fisher, Chandler, and Stearns. Thus the Home Mission Society was on the field with aid from the time when there was but one Baptist church west of the Rocky Mountains, over three thousand miles from its headquarters in New York. The star stood over West Union church, shining upon Oregon City.

In Portland, Ore., the Home Mission Society was present at the first organization of the First Church in 1855, both with aid to the pastor, and in the persons of its missionaries, Ezra Fisher and Hezekiah Johnson, who recognized the church; and, again, at the second and permanent organization in 1860.

Between 1856 and 1860 there was a period of four years when no pecuniary aid from the society was given to the churches in Oregon, but this was not the fault of the society. The pastor aided at Portland had proved unworthy, and abandoned the church, which disbanded. Bros. Ezra Fisher and Hezekiah Johnson were dissatisfied because the society did not take a decided anti-slavery stand, and preferred to go to farming rather than to receive aid from the society. Rev. G. C. Chandler divided his time between farming and preaching and educational work. The dissension inci-



dent to the approaching Civil War and other differences divided the ranks of the Oregon Baptists. The panic of 1857 depleted the treasury of the society.

As the work of the Home Mission Society in Oregon begins with the emigrants on the Oregon trail, so the work of the society in California begins with the gold excitement of 1848. That far-sighted secretary of the society, Dr. B. M. Hill, at a ministers' meeting in New York City, put his hand on the shoulder of Rev. O. C. Wheeler, then pastor at Jersey City, in November, 1848, saying: "We want you to go to California as our missionary." "I cannot go, sir," was the reply. The secretary insisted, but the positive reply was: "No, sir; I will not leave." This scene was repeated daily, and urgent appeals were made by others. We quote from Rev. C. A. Woodydy, in the *Home Mission Monthly*:

On the sixteenth of that month, after a sleepless night of prayer, and at the close of an unusually agonizing season at family prayer, so he relates, a burden as distinct as that of Bunyan's Pilgrim's Progress rolled from his shoulders. He and his wife simultaneously arose from their knees; and, without the exchange of a word, broke out in the song:

To God I'm reconciled,  
His pardoning voice I hear;  
He owns me for his child,  
I will no longer fear.

Fourteen days later he sailed, having in this time closed up his business for life, made a trip to Philadelphia, preached ten sermons, given three addresses, selected his outfit, and with it and himself was on board by sailing time, December 1, 1848.

Going by way of the Isthmus of Panama, he reached San Francisco in February, 1849, where he built, and in August dedicated the first Protestant church edifice in California, in which the following December the first public school was opened.

In October he administered the first baptism in California before a vast throng, civil and military and naval, plebeian, middle-class, and regal, representing every civilized land under heaven, drawn thither by the gold excitement. He also organized, on May 19, 1850, the second church in northern California at San José, where the second baptism was administered. He conducted the first revival meeting, and he organized the first Association in the State. Although his period of service covered only sixteen months, so rapid was the development that he was enabled to do all this and much more. He was by no means the only Baptist minister drawn thither by the gold excitement, for he reported that he registered the names of forty-six accredited Baptist ministers who passed through San Francisco between April 1, 1849, and August 1, 1850; but not one of them could be induced to stop even for a single day to aid him in his work. So many ministers went down from

Oregon that the Willamette Association could hold no session that year; and among those who went were Revs. Vincent Snelling and Ezra Fisher. Brother Snelling, at this time, was twice given a commission to work on the Oregon field for the Home Mission Society; but he preferred to throw up the commission and go to California, where he died in 1855. Brother Fisher returned again in six months with \$1,200, taught the Baptist school at Oregon City for two years, and with others bought the site for the Oregon City University.

The second missionary appointed by the society for California reached the State eighteen months after Doctor Wheeler; and in the ten years that followed, fifteen appointments were made whose aggregate service was about twenty-two years; and in the ten years next ensuing, forty-two appointments aggregating fifty-four years, the total appropriations to the California work for these twenty years, from the Home Mission Society, were about \$290,000, of which about \$50,000 was for gifts and loans to the church building work.

As soon as there was a prospect of reorganizing the Portland First Church, Rev. Samuel Cornelius, Jr., a missionary of the society, was on hand to organize it on August 31, 1860, and became its missionary pastor. Rev. Hezekiah Johnson preached the sermon on "Church Building." Rev. G. C. Chandler told the sad story of the former church, now reduced to three members, who agreed to dissolve the organization; and a new church of fifteen constituent members was formed. Both Brother Cornelius, from 1860-1865, and Bro. E. C. Anderson, his successor from 1866-1871, were assisted by the Home Mission Society. After that the Portland First Church was self-sustaining, though the Chinese work was assisted by the Home Mission Society in 1881-1882.

It was one of the constituent members of this Portland church, Rev. Rodolphus Weston who, in 1867, baptized in White River Lemuel J. Holgate, for many years a deacon of the Seattle First Church. The same year Brother Weston organized the church at Puyallup; and he was the first man in the Territory to whom the society offered a commission. A roving commission was sent by the New York Board of the Home Mission Society to Brother Weston on the recommendation of his pastor in Portland, Rev. S. Cornelius, Jr.; but Brother Weston had much sickness in his family at the time, and fearing that either his commission might lead him to neglect his family, or his family to neglect his commission, if he accepted it, he preferred to earn his bread by his trade as a blacksmith, and so sent the commission back. This does not alter the fact that the society stood ready to help at the first opportunity offered it in the work on Puget Sound.

Only two churches in Washington were organized before the Puyallup church, the one at Mound Prairie, by Rev. T. J. Harper, and the other at Brush Prairie, by Revs. Alvin and J. J. Clark. The

Puyallup church can show the first permanent organization under the same name. The Mound Prairie church, owing to the sterility of the land, the Indian outbreak, and the discovery of gold in California, was soon disbanded; but the Brush Prairie church, after numerous vicissitudes, changing its name several times, and keeping up foot-washing until 1881, continues to exist.

Rev. R. Weston went, in 1868, to visit the little band of Baptists holding meetings from house to house in Seattle; he organized the First Church in 1869, with eleven members; and supplied them with preaching most of the time for two and a half years until they secured their first pastor, Rev. Joseph Freeman, D. D. In 1870 the church applied to the Home Mission Society for aid, which was not granted.

The first work actually done by the Home Mission Society for Washington Territory was in sending Rev. S. E. Stearns to serve as missionary pastor at Oysterville in the year 1871-1872, and at the same time sending Rev. E. Curtiss to serve as general missionary for Oregon and Washington Territory. Brother Curtiss served the Home Mission Society for a year and six months, in which time he aided in organizing sixteen churches, and in building and dedicating eight houses of worship. One of these houses was at Seattle where, unfortunately, after the brethren had been encouraged by the promise of aid from the society to build a better house than was originally planned, the society could not heed his recommendation for assistance, and the church was left to struggle for many years with a burdensome debt of \$1,295 at eighteen per cent interest.

Brother Curtiss also helped to organize the Olympia church, and baptized Judge R. S. Greene in 1871; and, through him, Rev. Joseph Casto, the first pastor at Olympia, was commissioned and aided by the Home Mission Society. Brother Curtiss likewise assisted in the council which ordained Bro. P. H. Harper at the Elma church, in 1872.

Brother Curtiss was an able man, frank and outspoken in regard to disputed questions, and sometimes gave offense to those who differed with him. He was a personal friend of the author, who knew him both before and after his service in the Northwest. His resignation in 1872 was due to ill health and loss of voice.

The following letter, written seven years later, may be of interest to those who knew of his work on this field:

GREENVILLE, MICH., March 24, 1879.

DEAR BROTHER BAKER: A copy of the *Beacon* of March 1, sent by yourself or some other friend, has quickened my recollections of acquaintances and friendships formed, of labors attempted in the Master's name, and of victories achieved by and for the truth, over which angels rejoiced, and from which some new names were placed in the Redeemer's crown. Some of the choicest reminiscences in a ministry of forty years are those of the time in which I traveled over the valleys



and plains and mountains of Oregon and Washington Territory. The meetings held, the souls saved, the believers baptized, the churches organized, the houses of worship dedicated, are all fresh in my memory.

Undertaking too much work for one of my years, my health failed, I lost my voice, and supposing my public work was done, I returned to my work in this State. If I had rested in some quiet nook in the Cascades for a few months, I might possibly have continued my labors in that most interesting and needy field for a few years longer. After resting a year, only preaching occasionally, I settled as pastor of the church in this city, which I have served now for five years. We have, at present, a membership of two hundred and fifty. Our town is about the size of Salem when I lived there, and equally as pretty; barring, perhaps, the evergreen shores of the broad and beautiful Willamette.

I am much gratified in reading the letter of Sister Chandler, of Forest Grove, to learn that my dear friend and brother, Dr. G. C. Chandler, the best friend and helper I found on the coast, still lingers on the mortal shores. Surely there is rest for such weary ones as he on the other side of the river.

Oh! if we could only have had a *Beacon* when I was there, to write, guide, and inspire us in our labors, much more, I am sure, would have been accomplished. If the Baptists of Oregon and Washington appreciate rightly their own interests, they will rally to the support of their paper, seek to put it in every family, and encourage its visits every week. Herein find the dollar, for which send the *Beacon* to my address, Greenville, Mich.

With a hearty godspeed for yourself and your fellow-laborers,  
I am, affectionately yours,  
E. CURTISS.

After the resignation of Brother Curtiss, the Home Mission Society sustained no general missionary on the field in Washington Territory from 1872-1882. The missionaries, aided on the field by the Home Mission Society at this period, for from one year to two years and a half, were Revs. P. H. Harper, S. E. Stearns, Jonathan Wichser, Joseph A. Wirth, J. L. Blitch, D. W. C. Britt, W. E. M. James, W. N. Pruett, D. J. Pierce, and Dong Gong.

From 1877-1880 the Missionary and Educational Society of the North Pacific Coast carried on the work of the general missionary independently of the Home Mission Society; and, in 1880, at the time when co-operation began, it was sustaining nine missionaries, while the Home Mission Society sustained four. Those sustained by the Home Mission Society, within these three years, were Rev. S. E. Stearns, with a roving commission for eastern Washington and Idaho; Rev. J. Wichser, at Puyallup and White River; Rev. J. A. Wirth, at Seattle; and Rev. J. L. Blitch, at Walla Walla. In 1880 the Home Mission Society accepted the nine appointees of the Convention, and the Convention accepted the four appointees of the Home Mission Society. The latter society agreed to pay two-thirds of the salary of all the appointees, and the Convention one-third.



## CHAPTER III

### THE "MISSION STAR" ABIDES

1880-1900

Magnitude of the Home Mission Society's work. A marvelous opening. Home missions were a household word. Offered aid. Plan of co-operation. Unusual opportunity. Wonderful development. Christianity pitted against heathenism. Assets. Nearly every church aided. A thoughtless attempt. The work retarded. The division into districts. British Columbia entered. The Northwest Convention organized. Unwavering purpose. Hearty welcome. A half-century of work in peril. Growth. Forecast.

HERE on the North Pacific Coast, from 1880-1900, the record of the American Baptist Home Missionary Society is of such magnitude that its equal can hardly be found on any field of operation for a like period of time in the history of its work in North America. All of its work on the North Pacific Coast before 1880 was comparatively desultory, and much of it was ephemeral, since there was no Convention or corresponding organization with which it could co-operate, and thus economize its energies. All of its work before this date was merely preparatory and prophetic, showing what it could and would do for this great field when the conditions of the field justified a complete organization of the Home Mission Society's work for the great Northwest.

In 1880 the society found on the North Pacific Coast a body fully organized and equipped, which had already gained standing in the East, and had carried forward the work of home missions upon an independent basis for three years with such marvelous success that a parallel to it can hardly be found in the field of mission effort in North America. The Baptists were united in this effort, and nine out of ten churches on this field were contributing to home missions. The Baptist Convention of the North Pacific Coast was, first and foremost, a home mission society. Foreign missions, the Publication Society, Christian education, were all promoted by it; but its fundamental work was to organize and build up churches of the Lord Jesus Christ, which should make it their chief delight to aid in the organization and development of other churches with the ultimate purpose in view of planting the gospel in every destitute field on the North Pacific Coast, and aiding in spreading it abroad through the whole world.

Home missions had already become a household word; and the great home mission field was cherished and loved to such an extent that, when the Home Mission Society came upon the field, none of the old animosity or suspicion was attached to the name, and it was received with open hearts and hands and purses. Especially was this

so when it offered, in co-operation with our Convention, to appropriate two dollars for our work for every dollar we should raise upon the field, and to leave the work under the management of a Board appointed by our Convention, when the plans had been approved and recommended to the Home Mission Society by its Superintendent of Missions. Such was the method of work adopted on the North Pacific Coast in 1880. It was like David and Jonathan in partnership in working out problems of the greatest magnitude, in which the spread of the gospel, the redemption of souls, and the restoration of the unity of the race were the ultimate objects aimed at.

It is probable that the Home Mission Society has seldom or never had such an opportunity to put forth its full strength and ability to do work for the Lord Jesus. In this period, from 1880-1900, occurred the most marvelous development of this northwest country, which is destined to hold no second place in the history of modern times; not only in its agricultural, mineral, and commercial importance, but also in its strategical importance as a new base for the advance of the conquering hosts of King Immanuel over the heathen world.

The population of the Northwest is cosmopolitan, and is growing and changing with marvelous rapidity, coming from the great centers of the world's thronging millions and returning to them by new routes and more rapid transit. What an opportunity for setting forth the gospel of our Lord Jesus Christ and the atoning merits of his blood! The grand old Home Mission Society began, in 1880, to occupy this strategic field with the North Pacific Coast Convention, which was holding the right of way for the Baptist division of the Lord's army, and had now co-ordinated its work with that of the Home Mission Society.

At this time the Convention had the following assets: seven Associations, thirteen missionaries, thirty-seven pastors, sixty-nine ministers, one hundred and four churches, three thousand one hundred and ninety-one members, twenty-seven church buildings valued at \$70,000, with a debt of \$1,821; thirty-six Sunday-schools, eleven of them being union schools, and \$711 surplus from the North Pacific Convention to place at the service of the Home Mission Society for the field of Oregon, Washington, Idaho, and British Columbia. The conditions existing on the field in 1880 were certainly propitious. The work to which the Home Mission Society gave its energies was aiding churches in the support of pastors, organizing churches, and building houses of worship, and supporting general itinerant missionaries.

Following the Home Mission Society in its attempt to cover this great field, we have to record that nearly every church organized on the field after 1880 received aid from the society, either in the support of its pastor or in erecting its house of worship. Nearly all of the work done on the field was under the direction of the

Mission Board of the Convention, and was aided by the society. Some work was, indeed, accomplished by Associations; and this form of work was always, in those days, encouraged by the officials of the general work, though it was not pushed to the degree of success that the author, at least, believed to be both needful and attainable. From the first the author considered it impossible for any general society to do all the missionary work needed on so broad a field. He believed, moreover, that every organic body of Christ's followers ought to have some distinctive work wholly its own, for which it should be held accountable, otherwise its services would be unsatisfactory, its growth would be tardy, and its very existence would be unjustifiable.

Very little occurred to hinder the progress and steady increase of this co-operative work until 1885, when the patience of the society was tried by the thoughtless attempt in one of the districts to change the long-established methods of the society. It finally culminated in the meeting of the Convention in 1885, the history of which is given in another part of this volume under the head of "Organized Work." Though the work was retarded to some extent, the steady hand with which the society held its position and proceeded with its work was a matter of general comment and praise in the records of that day. The time had now arrived in the growth of the work when arrangements for local Conventions, in the different districts naturally separated from one another by States and mountain ranges, became a necessity; and the Convention, with the consent of the society, divided the field into three separate districts, each having a co-operative Board to manage the local work; namely, Oregon for one district, western Washington and British Columbia for another, and eastern Washington and northern Idaho for the third. These districts finally grew into independent Conventions, as expected and planned, and the General Convention dissolved in 1886.

We leave the history of the Oregon Convention and of the eastern Washington Convention at this date to the other historians appointed, and proceed with the history of the churches of western Washington and British Columbia. The following statistics show the progress, breadth, and success of the work at the time of the dissolution of the North Pacific Coast Convention in 1886. The number of churches had increased to one hundred and twenty-four, the number of pastors to seventy-six, the ordained ministers to one hundred and ten, the membership to four thousand and ninety-seven, the houses of worship from twenty-two to sixty, with ten thousand sittings, and a valuation grown from \$26,000 to \$225,000, including lots, with a merely nominal indebtedness.

We now follow the work of the Home Mission Society in western Washington and British Columbia. When the field was divided into districts, the society continued its work in the districts under the supervision of the Superintendent of Missions, having previously



agreed to appropriate to the Oregon district a pro rata of two to one; to the district of western Washington and British Columbia, a pro rata of three to one; and to that of eastern Washington and northern Idaho of four to one. This pro rata was continued under the district arrangement until 1887, when the Superintendent of Missions resigned, and the work was then carried on under general missionaries until 1894, when Rev. H. C. Woods, D. D., accepted the office of Superintendent of Missions.

During this time the Puget Sound Association covered this field of western Washington and British Columbia, and appointed its Executive Committee to advise with the general missionary. In 1888 the Association was divided, the northwestern Convention was organized, and the supervision of the work passed under the control of the Convention, which soon entered into co-operation with the society on substantially the same plan as that of 1880, with a modified pro rata.

Amid all these changes, the unwavering aim and purpose of the society has all the while been to do its utmost to develop the whole field; and in every vicissitude through which the Convention passed, it has appropriated funds to the field and adopted measures for its development to the full extent of its ability, and often an average appropriation exceeding that to other needy fields because of the growing convictions of its managers that here on the Pacific Coast it was in charge of the most important mission district it controlled at the close of the nineteenth century. The history of the Northwest Baptist Convention from its birth is closely and intimately linked with that of the Home Mission Society. It found the Home Mission Society in charge of the whole field, more than half of its churches being under the patronage of that society, one-half of its ministers in its employ, and with appropriations to the field which were limited only by the absolute limitations of the treasury. The society's plans were matured, and its arms were extended to welcome the coming of the Convention, and to give it practically full control of the operations on this field. The Convention entered upon the occupation of a field already manned and organized for its work.

If the advent of any other Baptist Convention has such a history, the author has not read it. That this Convention will prove itself competent and trustworthy, he has no doubt. The Home Mission Society began its work in co-operation with this Convention at a time when it needed a strong controlling force on the field—men who could carry burdens and overcome obstacles and plan campaigns better than the average man. The "boom" was reaching its height. The desolation by fire came. The panic followed. The society needed strong men at the helm, and it had them in New York; and it needed men of ability, courage, and faith, in the Northwest, and it found them. Half a century of Christian work on the Northwest Coast was in peril. Should they yield now it would



require the ensuing half-century to regain what was lost. Now was the acceptable time to act; the need must be met now; and this everlasting now must be confronted by the co-ordinate bodies with men whose characters for stability, courage, and forecast showed that they had been manifestly raised up by God to plan, act, and control in this great emergency.

The details of the co-ordinate work from 1885-1900 will be found under the head of "Organized Work." The following statistics will show the growth of the work and the status of the society in western Washington and British Columbia in 1900, when this history closes: the number of churches was seventy-six, and the total membership was three thousand eight hundred and eighty-one, though British Columbia had organized a Convention in 1897 and taken out eleven churches and about one thousand one hundred and twenty-five members. The value of the church property was \$144,550. The number of Sunday-schools was sixty-seven, and their enrolment was five thousand two hundred and thirteen. The annual contributions of the churches for all local purposes, in 1900, amounted to \$27,525.90; for benevolences, improvements, debts, etc., \$28,773.33; total, \$56,299.23. There were under commission thirty-three missionaries, supplying sixty-nine churches and outstations. The Home Mission Society had contributed to the work of the Convention \$9,583.68. The Convention had raised for its share in the work \$2,395.92.

In all this growth there were not half a dozen churches which had continued in existence that had not been aided by the Society. The society entered the twentieth century with a growing harmony, an increasing influence and helpfulness that promised great things for the twentieth century. The men who have served as eyes for the society, and under whose administration the society has reached such remarkable results, were its Superintendents of Missions, Rev. J. C. Baker, Rev. H. C. Woods, D. D., and Rev. C. A. Wooddy, D. D., the last being the first official of the society on this field at the opening of the new century, and its general missionaries, Rev. J. Sunderland, D. D., Rev. D. D. Proper, and Rev. W. E. Randall, the last still serving at the close of the old century.

The Home Mission Society thus holds an honored place in Baptist work on the Northwest Coast, not only in the States of Oregon, Washington, and Idaho, but also in British Columbia, in which Province it assumed a great responsibility and performed a great service. The work done in the Province appears in the tables of the Northwest Convention, to which the provincial churches belonged until they organized a separate Convention on their own territory in 1897, taking away eleven churches and over eleven hundred members, with seven among the strongest pastors.

From 1888-1900 there were three thousand eight hundred and ninety-four baptisms reported, besides a large number of converts who went into other churches. It would be an error to leave the impres-

sion that this great work for the Master was to be attributed to the society alone. The officials of the Convention deserve equal praise. With this advance of the denomination a large number of eminent laymen and successful business men have come to the front, and the Convention enters the twentieth century with a class of leaders who have qualifications of a high order, and are recognized as the peers even of those who manage the great society in the East.

Thus the Home Mission Society, holding in trust the beneficence of the churches, has done wisely to appropriate large sums to aid the Northwest Baptist Convention, occupying as it does the strategic point among all the organizations of the Baptists west of the Rocky Mountains. It is probable that methods of work will change, but the spirit of fellowship and brotherliness and devotion to each other's interests, in presenting the cause of the blessed Master, will increase with the coming years. Great opportunities are opening up before the society and the Convention as true yokefellows. The "mission star" abides.

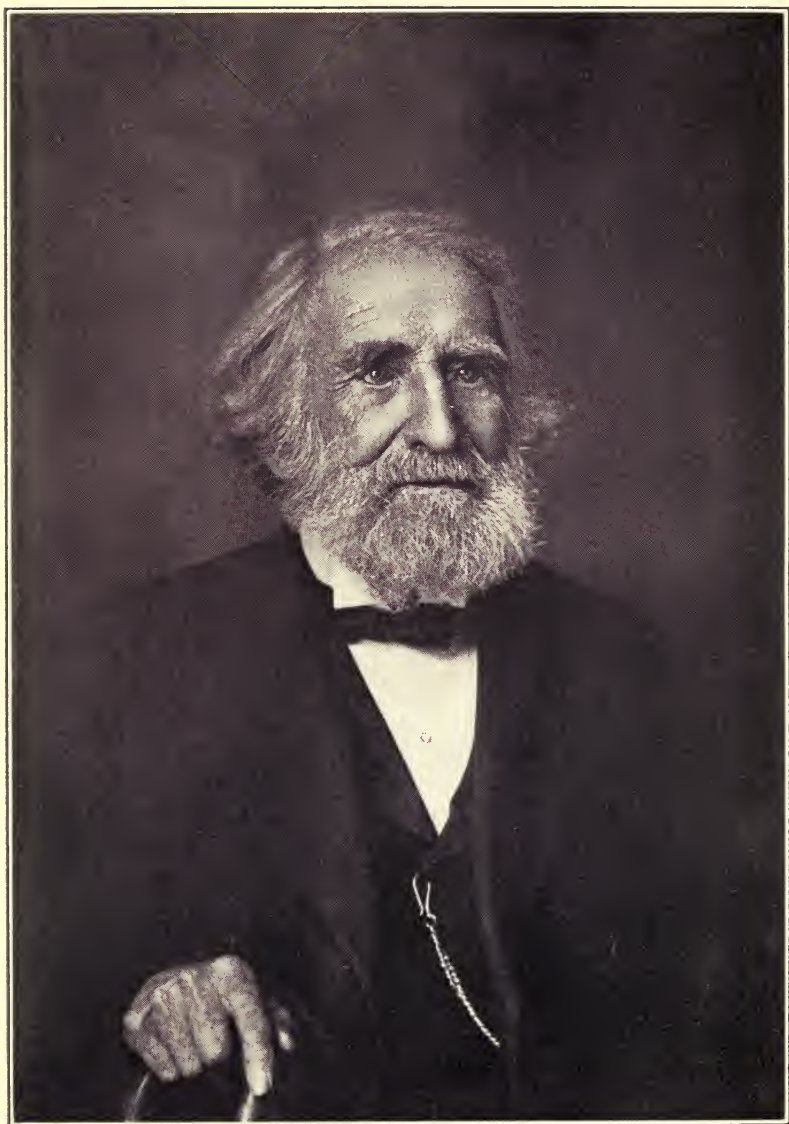
PART IX

PERSONAL SKETCHES









Rev. C. H. Mattoon

## PERSONAL SKETCHES

VINCENT SNELLING

The first Baptist minister on the Pacific Coast; born of Baptist parents in 1897 in Christian County, Ky.; converted at the age of thirteen; was ordained in Missouri; came to Oregon in 1844. Pastor of the First Baptist church on the Pacific Coast, West Union, in Oregon. Baptized the first Baptist convert on the coast. He died at his son's home in Yreka, Cal., in 1856. See full sketch of his life in Mattoon's Oregon "Annals," Vol. I.

REV. C. H. MATTOON

He was a native of New York, born in 1826. His parents were old-school Presbyterians. He was raised and educated in that faith, graduated from a Presbyterian institution, Central College, in Ohio. He was converted at the age of nineteen, and his study of the word led him into a Baptist church. He was a man of strong parts, of intense belief, naturally radical in his views, easily so in his interpretation of the Scriptures and vigorously so in defending the special tenets of his denomination. He had a logical mind, and was no mean antagonist. His intense logic led him to equally intense conscientious convictions concerning the doctrines and ordinances of the gospel. He very easily and naturally drifted into the habit of giving the legal side of the doctrines and ordinances of the gospel an overshadowing importance in his teaching and preaching. So much was this so that he was regarded by many as old-school, and in the natural course of events he became and was called and recognized as a "Landmarker," a cognomen he rather relished and acknowledged.

The author does not think he was a disciple of Rev. J. R. Graves, D. D., the father of Landmarkism, but he became a veritable apostle of the doctrines, a legal church, a legal candidate, and a legal administrator being necessary to a scriptural baptism, church-membership, and the Lord's Supper. Their doctrine required repentance, faith in the blood of Jesus as the Son of God, and regeneration by the Spirit as a prerequisite to salvation, to baptism, church-membership, and the Lord's Supper. Such stress laid upon the legal in the plan of redemption rendered necessary "apostolic succession" in the denomination. Brother Mattoon was not so strenuous on the doctrine of succession, but was always tenacious upon the general teachings involved, though recognizing the great body of Baptist churches of the nineteenth century as regular.

Brother Mattoon crossed the plains in 1851 in the same company in which Rev. G. C. Chandler, D. D., and Rev. J. S. Read came.

He took membership in the West Union church the same year. This was the pioneer Baptist church of the Pacific Coast. In 1853 he was licensed to preach by the Shiloh church, where he had his membership at that time. In 1854-1855 he was Bible agent of the American Bible Union. In 1856, seeing the great need of some source of communication between the churches, he began the publication of a Baptist paper, which survived but half a year, the Baptist constituency being too small at that time to support a periodical. Still it was a seed planted in good soil, and yielded fruit by bringing news to many of the new homes from the various churches and the Baptist brotherhood.

Brother Mattoon was married in 1860, going back to Ohio and taking a schoolmate for his wife. Returning with him to Oregon she became an active church worker, and is described by those who knew her as being one of God's noble women. Brother Mattoon was ordained to the ministry in 1871 by the Pleasant Butte church at Brownsville, Ore., and was most of the time employed in some ministerial service.

The author has known him personally since 1875; has had him frequently as a guest in his home. He met him at Associations and Conventions, and all sorts of denominational gatherings, in which he was a constant visitor, always with pencil and memorandum book in his hand, gathering statistics, and scarcely anything baptistic worth preserving for historical data escaped him. Indeed, he is worthily known as the Baptist historian of the Upper Coast, including Oregon, Washington, Idaho, Utah, British Columbia, and Alaska. Over a large part of this territory, excepting Alaska, he has personally visited the churches and taken the data from their early records, and probably he has gathered the most reliable continuous historical data of Baptist history on the North Coast extant, covering fifty consecutive years. The author has for a score of years anticipated the publication of this historical data by Brother Mattoon himself, in one or more volumes, and given his advice and influence to accomplish this result, which Brother Mattoon himself also expected to accomplish, but did not succeed in doing, the reason being fully stated by himself in this volume in which he sets forth his purpose in gathering this historical data, his method of obtaining it, and the disposition he has made of it under proper headings.

During the delay, and while Brother Mattoon was gathering his data, he has published largely from his manuscript himself, and allowed others to draw from it for writing historical articles. In this way much of his valuable matter has reached a limited number of people, but no permanent volume was undertaken until 1905. In that year he copyrighted Vol. I of the "Baptist Annals of Oregon," the publication of which was undertaken by the Oregon Baptist State Convention, and carried to a successful issue by a publishing committee, three of its prominent men being appointees of the Convention for



such a service, the volume bringing the Oregon history down to 1886. This committee also provided for taking up in the future the publication of a second volume of Oregon history.

In Brother Mattoon's statement, already referred to, he gives information of the final disposition of his "Annals," and the reason for the same.

Although Brother Mattoon has not reached such results as he had at heart, nor such compensation as he richly deserves, yet he has given to the denomination a treasure of historical data that will greatly enrich the denomination when published, and will go into the archives of the Baptist history on the North Pacific Coast, a rich legacy for the future historian.

Such was the character and value of these "Annals" as estimated by the author of this volume that he delayed its publication for several years to give Brother Mattoon the right of way until his "Annals" were published in 1905. There appearing no apparent provision for issuing the "Annals" of Brother Mattoon covering western Washington, British Columbia, and Alaska, the author was urged to take up and complete the history of Baptist work on the North Pacific Coast, the materials for which he had been gathering since he entered upon official denominational work on the field in 1875, the bulk of which he had compiled and largely written, down to 1890. He had been made historical secretary of the Northwest Baptist Convention, and chairman of its historical committee. The Convention was asking for a history covering its field of operations, and from many other sources the author was urged to take up and finish his work. The character of this urging was such that he determined to take up the work and issue the volume at the earliest possible date, and by advice of many prominent brothers to bring it down to the close of the nineteenth century, which he determined to do.

Entering into correspondence with Brother Mattoon, he attempted to secure full publication of all his unpublished "Annals" in a second volume, abridging his own and his, letting this volume cover all the field, less what had already been published in the first Oregon volume, so arranged as to make them companion volumes, covering the whole territory. When this could not be accomplished, the author decided to complete his work without further reference to Brother Mattoon's "Annals." But in the lapse of time the stockholders having control of his "Annals" advised him to divide his "Annals" covering territory outside of Oregon, giving eastern Washington and northern Idaho the use of his "Annals" covering that territory, and western Washington, British Columbia, and Alaska if satisfactory arrangements could be made, with suitable men obtained to handle them. This opened the way again for the author to give the territory west of the Cascades and north of Oregon the full benefit of Brother Mattoon's "Annals," supplementing the full history of the Northwest Baptist Convention, which he was asked especially

to write. Taking up the matter again with Brother Mattoon and his stockholders, he finally perfected a contract with them for the exclusive use in his own book of the "Annals" on the territory named, in consideration of which use he agreed to pay Brother Mattoon a royalty of twenty-five cents per volume on all books sold for the term of eight years from its publication. The use the author has made of the "Annals" appears in the Preface of this work. Brother Mattoon, in 1910, is still active in an attempt to bring out the second volume of his Oregon "Annals," in which he is seconded by his Oregon brethren.

We desire to give special prominence to the five following brethren as general missionaries on the North Pacific Coast.

#### REV. E. CURTISS

Rev. E. Curtiss, of Michigan, was sent as general missionary by the American Baptist Home Mission Society to the Territory of Oregon in 1891. He served in this capacity until 1872, when failing health caused him to resign and return to his home in Michigan, after eighteen months' service. Brother Curtiss was a personal acquaintance and friend of the author. He was a man highly esteemed by his brethren in Michigan, holding many positions of trust; was the father and editor of the Michigan *Christian Herald*. He held a pastorate in Greenville of that State after his return from Oregon. A letter from him appears in another part of this work after the great missionary revival began.

#### REV. J. C. RICHARDSON

Rev. J. C. Richardson was the second general missionary for Baptists on the North Pacific Coast. His appointment practically covered the territory covered by Rev. E. Curtiss. He was the first appointee of the Baptist Missionary and Educational Society, under which title the general work for the North Coast was reorganized in 1877, and became continuous. Brother Richardson was commissioned in the fall of 1877. He was a native of Missouri, born in 1832; came to Oregon in 1846; converted in 1861, and ordained 1862. He was a natural evangelist, educated in the common schools; prepared himself for his work with a Bible and Webster's Dictionary. It is safe to say that hundreds of souls were converted under his ministry as evangelist and pastor. He served as general missionary for nearly two years with eminent success, and lived to bless the world in winning souls.

#### REV. J. T. HUFF

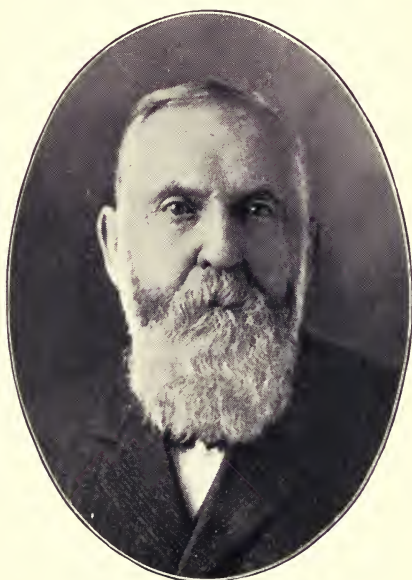
The next and third general missionary was Rev. J. T. Huff, who was the second appointee of the Missionary and Educational Society, and was commissioned in July, 1878. He was a native of



Rev. E. Curtiss



Rev. J. T. Huff



Rev. A. J. Hunsaker





New York, born in 1821, of Methodist and Dutch Reformed stock. He was educated at Albion Theological Seminary, New York. He came to California in the early fifties, was ordained at Clear Lake, Cal. He preached much in the camps to the miners. He was called to the pastorate at Oregon City, Ore., in the seventies, and was called from that pastorate as general missionary in July, 1878. His work was arduous and successful. Among others he organized the New Westminster church in the city of that name in British Columbia. He also aided in organizing the Idaho Baptist Association at Boise City, the first Baptist Association organized in that Territory. In his later years he was pastor at Oysterville, where he was cared for for some years by Deacon Espey and wife.

#### REV. A. J. HUNSAKER

The fourth general missionary, and first to bear the commission of the Baptist Convention of the North Pacific Coast, successor of the Baptist Missionary and Educational Society, was Rev. A. J. Hunsaker. He was a Scotch Englishman, born in Illinois in January, 1834; came to Oregon with his parents in 1847; was converted in 1853; licensed in 1869, and ordained in 1871. After several successful pastorates he was called into the general work in 1879, and continued in it for four and a half years, becoming the second general missionary of the American Baptist Home Mission Society for the North Pacific Coast in October, 1881, when that society and the Convention entered into co-operation. Brother Hunsaker was among the most influential men in planning and carrying forward our mission work in those early days, and stands second to no other general missionary in laying foundations upon which his successors could erect the larger structure of denominational growth.

#### REV. S. E. STEARNS

His life and work having brought into existence more of our churches on the North Pacific Coast than any other man, is thus remembered by the Northwestern Baptist Association at its annual meeting in June, 1891:

*Resolved*, That the death of Rev. S. E. Stearns, of Palouse Association, touches one of our earliest pioneers, having served as colporter and missionary from 1869 till 1874 on Puget Sound, under the American Baptist Publication Society. His memory is connected with the early history of the older churches, such as Seattle, Olympia, and LaConner.

In connection with Rev. R. Weston, who still survives him as the first missionary of Washington; Rev. E. Curtiss, then general missionary of Oregon; Rev. Joseph Casto, then pastor at Elma; and Rev. P. H. Harper, then licentiate of Elma, he helped organize the Puget Sound Association in October, 1871, at Olympia. He also

traveled in the southwest portion of the State and organized the Oysterville church. Being driven by disease to a drier climate, he turned, in 1874, to the Palouse country, where riding along over the broad plains, canvassing every budding town and city, and in many erecting churches, he built an empire for himself in his Master's service, over which for fifteen years he held loving and patient sway.

#### LEMUEL J. HOLGATE

Lemuel J. Holgate was a native of Ohio, born in 1834. He came to Seattle at the age of twenty years, following his brother, J. C. Holgate, who was the first white settler on Elliott Bay, in 1850. He was the first person baptized in the Puget Sound country. He was received as a candidate by the Puyallup church in 1867, and baptized by Rev. R. Weston in the White River, preferring to be baptized near his home in the presence of his neighbors. He became one of the constituent members of the First Baptist Church of Seattle, and held the office of deacon for twelve consecutive years. The church and cause of Christ were always upon his heart. At one time in the early days, when judgment was brought against the church, he assumed the debt, and after exhausting his ability to collect money, paid the last \$250 out of his own hard earnings. He was an enthusiastic worker in both Association and Convention. The author has often seen him coming to the rescue when some difficult personal task or burden was to be borne from which others shrank. He hardly ever failed to bring in a report of success, though often at great personal sacrifice, and always rejoiced with others over its accomplishment. Such was his love for the Master. The last two years of his life were given to the church at Kent, and the last effort of his life was planning to raise the last debt of the church, to accomplish which he gave one-third the amount. He departed this life October 21, 1892. His was a life of service for the Master. His works do follow him.

#### MRS. A. J. HANFORD

Mrs. A. J. Hanford was among the constituent members of the First Baptist Church of Seattle. Indeed, she might well be called the mother of that highly favored church. The church and Sunday-school were organized in her house. She was secretary of the first woman's society of the church, Mrs. J. Lacy being president. She organized its first mission band. The pastor, or visiting ministers, were always welcome guests in her home. She delighted to entertain any one who loved the Lord Jesus Christ. Often has the author shared her hospitality, and often heard her pray in her own house for the church, for the cause of Christ, and especially for the promising sons the Lord had given her. She asked God to make them men of honor and usefulness in the world. Such prayers must

be answered. But few family names in the now great city are perpetuated and as often heard uttered as the name of Hanford, and few are more highly esteemed.

Her vivid picture of the Indian outbreak and attack upon Seattle, and how the people were saved from massacre can never be forgotten. And when she closed the recital, with tears of thankfulness flowing from her eyes, she said: "Brother Baker, the Lord spared us and our children in answer to our prayers." I could only reply, "You are right. God only can give such deliverances, and his promise is sure! 'Whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son.'" Her faith was largely wrought into the church, and frequently came to the rescue in times of emergency. She was modest and retiring. She never sought preferment, and yet she was often preferred in her church life, and her unconscious influence is an undercurrent still in the church she delighted to serve.

She is still alive at the close of this history, though from age and infirmity her personal activities have ceased. She is still held in high esteem by the First Baptist Church and large numbers of Christians and friends outside of her own church home.

#### MRS. ELIZABETH HOLGATE

The following sketch was written by Mrs. A. J. Hanford, the daughter of Mrs. Holgate:

My mother, now eighty-two years old, was baptized into the fellowship of the First Baptist Church of Pittsburgh, Pa., when she was eighteen years of age. Her husband and mother were among the seven constituent members of that church. Rev. Obadiah Newcomb was the pastor. Mrs. Holgate, then Miss Jones, was a teacher in the Sunday-school of this church, the first Baptist Sunday-school west of the Alleghany Mountains. It was organized by Rev. Mr. Psigest, of New York. She was also one of eight young girls of the Pittsburgh church who districted the city and solicited funds for the American Baptist Foreign Mission Society, which then supported Rev. Adoniram Judson on the foreign field. Mrs. Holgate, her daughter Mrs. A. J. Hanford, her sister Mrs. Carr, and Mrs. Hanford's husband and son, C. H. Hanford, were among the constituent members of the First Baptist Church of Seattle. Mrs. Holgate gave the lot on which was erected the building which the church used, with improvements and rebuilding, for over thirty years.

#### JUDGE C. H. HANFORD

Hon. C. H. Hanford, of Seattle, who was nominated by President Harrison and confirmed by the Senate for United States Judge for Washington, was converted at the age of fourteen, and baptized by Rev. D. B. Cheney, D. D., into the fellowship of the First Baptist Church of San Francisco, in May, 1863. He became one of the constituent members of the First Baptist Church of Seattle, organized December 1, 1869, with his mother and grandmother, Mrs. Elizabeth Holgate.



## REV. J. A. WIRTH

Rev. J. A. Wirth was a native of Switzerland. His first American record available was on board of the man-of-war Decatur in Elliot Bay, when, by her timely arrival, she saved Seattle from a general massacre by firing with her howitzer upon the Indians, dispersing them into the forests.

Brother Wirth was a midshipman on board that vessel, and being charmed with the city site and lovely bay, determined to make it his home some time in the future. He left the ship at San Francisco, and became connected with the seamen's Bethel of that city. Dr. H. A. Sawtelle, then pastor of the Union Square, or Second Baptist Church in that city, gives the following quotation from his diary in a letter to the author, under date of August 31, 1863, published in the *Baptist Beacon* March 1, 1879:

James Albert Wirth, assistant missionary of the Mariner's Church of this city, visited me and expressed a desire to withdraw from the Bethel, and offered himself for membership in the Second Baptist Church. Brother Wirth has once been a member of a small Baptist church now extinct. He has preached in English as well as in German. He desires to devote himself to study for a year; he will study exegesis, theology, and homiletics under my direction. He already reads the Greek Testament with ease.

He made commendable record in his studies, and Doctor Sawtelle preached the sermon at his ordination at Santa Cruz, where he was first settled as pastor. Doctor Sawtelle, a personal friend of the author, wrote from Chelsea, Mass., where he had seen accounts of his work published in the *Baptist Beacon*, "I have taken delight in his honorable service." He was installed as pastor of the First Baptist Church in Seattle January 1, 1875, coming from Oregon City, Ore., where he had been a successful pastor from 1870-1874.

His career from this period will be found connected with the First Church at Seattle, and in Alaska under that head. Soon after returning from that field to Seattle his beloved and honored wife was called to her reward. After the death of his wife he went to New Haven, Conn. He died among friends in that city on the first day of January, 1891, following his beloved companion to the upper fold in four and a half months.

The following testimony to the character and work of Rev. J. A. Wirth was adopted by the Northwestern Baptist Association at its annual session in 1891:

*Resolved*, That in the death of Rev. J. A. Wirth we mourn the loss of a wise counselor, an advocate of Baptist principles, a genial friend, and an earnest pioneer of our Association. Having been for nine years the pastor of the only self-supporting church of our faith on Puget Sound, he fostered and built up this mother of churches in the formative period of Christian work, and his influence remains permanently interwoven with almost every project now commanding our respect and attention. For three years secretary of the first mission Board formed on



the Sound, his judicious advice entered into every appointment and shaped the course of the churches at Victoria, Westminster, Whatcom, LaConner, White River, and Seattle.

He made the first address at Centralia in the organization of Grace Seminary in 1884.

As founder of the school for Eskimo at Afognak, Alaska, he labored for three years, beginning without a single person on the island who could understand one word he uttered. He mastered the Russian language without a teacher, gathered a large school, which he left with many regrets only because the rapidly declining health of Mrs. Wirth demanded immediate change of climate and surroundings.

It is said the natives still watch every boat that lands, saying, "Perhaps the teacher will come back to us." Mrs. Sarah Wirth was for many years the leader of the Foreign Mission Society in Seattle, and cheerfully left home and friends when over fifty years of age to share with her husband the hardships and dangers of a life among savages.

She survived her husband's return less than a year. Her husband revised his will, settled his affairs, served on the first committee for the University of Seattle, to which he willed \$5,000 and his library, and went East, to die suddenly far from home and people.

#### REV. B. N. L. DAVIS

The first time the author met this devoted brother was in 1882, at LaConner, Skagit County, where the author had been requested to come and examine conditions relative to the establishing of the cause in that important town in the erection of a house of worship. Brother Davis had taken up the work at this place and organized a church in March of the same year. He lived eleven miles away, and had to come to his appointments on foot following trails across what is known as LaConner Flats. On this Sabbath morning the water was over the Flats, and there was some doubt if he would be able to reach his appointment. But good Sister Gaches said: "He will come. He comes sometimes when the water is higher than it is this morning." The meetings and Sunday-school were being held in an old barnlike hall, once used for a schoolhouse. We stood looking at the hall, wondering if the pastor would come, or anybody else, when we saw a man approaching with high-top gum boots, a coat and a bundle under his arm, and a long stick in his hand. He looked like a pilgrim, and when we greeted him with, "Whither bound?" he replied, "Is this Brother Baker?" I said, "Yes, that's what they call me sometimes; and is this Brother Davis, the pastor?" he replied with an extended hand which, when I grasped, I knew I had found a friend and man of God, and ever after found that my first impression was correct. I said, "You look as if you were prepared for emergencies." "Yes," he said, "I have had to wade much of the way; the water was up to my knees, and my long stick is to protect me from the pits." (Holes washed out by the tides.) "You must have to start early; they tell me you have to walk eleven miles." "Yes," he replied, "I start before daybreak. When I get my chores done, I take my lantern and start out." Asking if he had lost his lantern, he replied: "Oh,

no; when it gets to be daylight, I set my lantern down on a root or stump, and then pick it up on the way back."

Going into a room by himself, he came out with his bundle distributed on his feet, etc., looking much more like a clergyman. We went into the hall where a good congregation had gathered, and I am sure I ought to have been prepared for a sermon on consecration, having such a living example of it before me. Such was the spirit of the early ministry of our Baptist brotherhood on the North Pacific Coast in those early days. For myself, I often took valuable lessons from them as I did in this case. Preaching without salary, as this man did, yet they often had the distinction of being among our most liberal givers. This man had the reputation of giving the first \$100 that was given to the general work of the Convention in the Puget Sound country. Later God gave him means; but this first \$100 was from his hard-earned work on his homestead. Brother Davis was a native of Kentucky, and passed to his reward in 1891, at the age of sixty-six years. The following appreciative resolution was devoted to his memory by the Northwestern Baptist Association at their annual meeting in 1891:

*Resolved*, That in the death of Rev. B. N. L. Davis the denomination loses a worthy pioneer, who for fifteen years contended earnestly for the faith delivered to the saints, often walking over almost impassable trails to preach the gospel to the poor, with no remuneration save the Master's smile, giving liberally to the early mission work of this section, and for two years faithfully serving on the first mission Board with Rev. J. A. Wirth and others. The church edifices of Skagit County, LaConner, and Mount Vernon, are largely the results of his gifts and labors. Though for several years engaged in temporal pursuits, he has been less prominent in Christian work; he leaves a record precious to his brethren.

#### DEA. A. W. KINNEY

Dea. A. W. Kinney was born in Muscatine, Iowa, in 1843. He came to Oregon with his parents in 1849. His father settled at McMinnville, where he established a milling business, in which his son A. W. became proficient. His parents were efficient members of the Baptist church in McMinnville, where he was converted at the age of sixteen. He was married to Miss Virginia Newby, the accomplished daughter of a prominent family of that city in August, 1867. They remained in McMinnville until 1870, when they removed to Salem and established the Salem Flouring Mills, which soon took a leading position in the wheat and flour business of the North Pacific Coast. After his father died, he became sole owner of the mills, and was on the highway to wealth when he died on January 1, 1881.

His business was extensive, even to shipping flour by the cargo to Liverpool, where he was sustaining a house for its sale. His plant and product seemed perfect, and large wealth was apparently within his reach. He was giving with scrupulous exactness one-

tenth of his income to the Lord, keeping a "Benevolent Bank Account," with a competent accountant with settlement and balance sheet each year the same as in departments of his business. He was one of the largest contributors both to missions and education. He became a member of the Mission Board in 1877, and treasurer of the Convention, which he held until his death. He was also one of the trustees of McMinnville College, and one of its chief promoters. He was always faithful to his church. His practice was always to be at all its regular appointments. He left his business on Saturday afternoons once each month to attend the covenant meeting of the church. He had the happy but unusual faculty of leaving his business absolutely out of mind when he came to the church meeting, no matter how complicated or important it was. Behind the smile he always carried when he came into the house of the Lord we could sometimes trace the lines of heavy and complicated business transactions; yet they soon gave way to the luster of love and interest for the Saviour and his church. He loved the prayer meeting, and was never too weary to be in it, and seldom missed speaking for Jesus.

His influence upon business life was remarkable. In the line of influencing business men to give money to the cause of Christ he was exceptionally endowed. Indeed, this was upon his heart as a special work. The year before he died he came to his pastor for conference and prayer over this subject. He opened his heart as inclined so to arrange his business as to devote a part of his time to this specific work. He had large plans which he hoped to be able to mature for the endowment of McMinnville College and mission work on the North Coast. In all this devotion to the Master his devoted wife shared and planned with him for the glory of Christ Jesus and the highest interest of his cause. She was unanimously chosen by the Mission Board to fill out his term as treasurer, and elected to continue it at the next Convention.

In memoriam his pastor writes:

Dear brethren of the Upper Coast, one of our strong men has fallen; one who combined as many of the qualities which render men beloved, honored, and remembered as is often found in a single individual. He was taken at a time when life is the most hopeful. His life and prosperity seemed almost necessary to our missionary and educational work. Neither had a better or more liberal friend and supporter, or one whose plans for the future were more generous or extensive. How could we spare him is the question coming from every direction.

We had thought of him to become one of the wealthy men who would stand alongside of the large givers of the East. He had no children, and was holding his business to be growingly productive for the Lord's work on the North Pacific Coast. Such was one of the men who was prominent in laying the foundation for the growth of the Baptist denomination on the North Pacific Coast. He was worthy of this historical prominence.



## REV. J. WICHSER

He was indefatigable; the man who always surprised one; a dwarf in stature, but a little giant in mind and a great giant in heart. To look upon him, you would think him incompetent; measured by a finished work, he had risen to a man of strength, courage, and ability. His affianced by mail, whom he had never met, came across the continent to marry him. She was a woman of ability, and a valuable helper in his work. If he preached, he surprised you. If he prayed, visited in your family, made a report, wrote an article for the press, or defended denominational tenets as he believed the Bible warranted, he surprised you. If great burdens were to be borne to accomplish desired ends in Christ's work, he would surprise you again by his courage to undertake, his fortitude to overcome, and results reached. If we are permitted to know each other in the upper fold, we may be still more surprised and pleased to see the high elevation of which the Master counted him worthy.

Rev. D. J. Pierce, D. D., writes of him as a Swiss waif picked up in Salem, Ore., by Rev. G. C. Chandler, D. D., taken home with him to McMinnville, where he was converted and educated in McMinnville College, where the doctor was president. He was pastor at Damascas, Ore., where he was ordained in 1874 by Doctor Pierce, then pastor at Portland, and Rev. J. A. Wirth, pastor at Oregon City. He became pastor at Oysterville, W. T., in 1876, where he still lives in blessed memory. He made the journey from Oysterville across the country with his wife on foot, blazing their way through the uninhabited forests, a distance of nearly one hundred and fifty miles, to Puyallup in 1878, where he reorganized the nearly extinct church, with six members, and built a meeting-house. He also finished another at White River. The detail of his work at Puyallup is a marvel. Of their work it should be said, for his wife was his constant companion. They established preaching stations, prayer meetings, and Sunday-schools over an area reaching from seven to thirty miles, traveling mostly on foot. In building at Puyallup, which was thought an impossibility by many, they carried a church-basket and knapsack with them, in which they gathered butter, eggs, and vegetables, bringing them into market and turning their proceeds over to the church building. On becoming acquainted with their effort, the Board of the Missionary and Educational Society obtained aid from the American Baptist Home Mission Society for their work, \$100 for the salary, and \$125 to aid in this building enterprise, which was carried to completion and the foundation laid for a church having a continued existence and becoming one of our strong and influential bodies.

He next took up the work at Whatcom in 1883, where he had as strenuous an effort and more opposition than at Puyallup. He organized the First Baptist Church in that important city, built the







Rev. D. J. Pierce, D. D.

first Baptist meeting-house in the city and in Whatcom County; he also opened several preaching points in the country, some of which afterward grew into churches. Finally, his health broken, he removed to southern Oregon, where he hoped to recover his wonted strength, but the dear Lord had need of him, and called him up higher. The Northwestern Baptist Association pays this high tribute of love and respect to his memory:

Rev. J. Wichser, the first pastor of Whatcom Church who secured, and with his own hands assisted in clearing the lots on which the church now stands, organized the church, baptized the first candidate ever baptized in Bellingham Bay (Sister Lewellyn, who died just before him, a member of the Whatcom Church), with self-denying labors made the larger prospects now before us possible. With indomitable perseverance he always held a field till his point was carried. He never lost a battle, never left a church edifice to be sold, never suffered a church difficulty to discourage him.

Mrs. J. W. Johnson writes of him in the *Pacific Baptist*:

I have known him since he was twenty-four years of age. After his conversion it was wonderful to see the perseverance he showed in obtaining an education in the English language. I was in school with him in what is now McMinville College. It was touching to see him when twenty-four years of age with his primer in his hand going to his class with the little children. (The college was then carrying the public school of the town. AUTHOR.)

She also speaks in high esteem of Doctor and Mrs. Chandler for their interest in and kindness to Brother Wichser, also of the high esteem in which his wife was held as a helper in his works.

REV. D. J. PIERCE, D. D.

BY J. C. BAKER

Rev. D. J. Pierce was a native of Vermont, having been born in Montpelier in 1841. Of his parentage and early life very little is known to the writer, nor does anything appear in his biographical sketches of himself until his student life in Fairfield, Vt., where he graduated from the New Hampton Institute in August, 1865, at the age of twenty-four years. His first three months of service after graduation were spent in canvassing for the "Life of Lincoln," and left him with "three hundred orders on hand, his money all gone, and the book not yet out of press." Somewhat despondent, he walked twenty-five miles to Derby, Vt., and "timidly rapped at the door of the pastor, Rev. J. G. Lorimer, who was a graduate from the same school as himself." He was greeted with: "Oh, I know the Lord sent you here to take charge of our academy, whose principal has just resigned on account of sickness."

Entering upon this work, two years of his eventful life were spent as principal of this school. From this school he entered New-

ton Theological Seminary, took the full course of study, and in July, 1870, was appointed by the American Baptist Home Mission Society to take charge of the church and school at Laramie City, Wyo. T. He was married at New London, N. H., on July 7, 1870, and started at once for his western home two thousand miles away, arriving August 28, where he found a town of two years' growth with three thousand population, at an elevation of seven thousand two hundred feet, a church with six resident members, with his nearest Baptist church neighbor at Denver, one hundred and sixty miles away.

A building had been erected for church and school purposes, costing \$5,000, less than one-third of which had been paid. He found "a quiet town of New England people, though but a year before the Vigilance Committee had purged the town by hanging five men in a single night." Characteristically at his first service he announced that they would dedicate the house of worship in two weeks, which he succeeded in doing, and started the "Wyoming Institute" on the Tuesday following, which was the first high school in Wyoming, and registered thirty scholars during the first term. The church building was erected by day labor, and the men had not been paid. Brother Pierce borrowed on his own personal note and distributed among the creditors to prevent a lien being put upon the building.

A literary society was formed during the first month, which gathered "\$100 to start the first library in Wyoming, which grew in four years to over one thousand five hundred volumes." A Sunday-school was organized on the second Sunday, and a Sunday-school library of two hundred volumes, donated by the school at Saxton's River, Vt., followed.

An organ fund of \$214 was raised and brought a fine organ from New York. A bell was needed for school and church, and one coming from a Chicago firm weighing seven hundred pounds arrived Saturday morning, was hung and rung for service at 9.30 on Sabbath morning.

Three months passed and Brother Pierce announced a Thanksgiving dinner to lessen the church debts. The people began to be enthusiastic by this time, and turned the social to account for the pastor by putting in his hand a purse of \$157, supplementing the same with clothing, bedding, furniture, etc., carrying the amount up to \$250. Brother Pierce thought this opportune, as they had just begun housekeeping on \$36 worth of second-hand furniture, for which he had given his note for ninety days.

A week's vacation between school terms found him at the eight-month's-old town of Greeley, one hundred and ten miles away, where he held service on Sunday, remaining until Wednesday, having \$1,000 pledged for a Baptist church. General Missionary Freeman, general missionary of the American Baptist Home Mission Society for the Rocky Mountain district, was sent for, and within two weeks the



contract was let for a \$6,000 church edifice. During his pastorate at Laramie, he visited and preached in nearly all the towns on the railroad between Laramie and Ogden, a distance of five hundred miles, holding services in any place he could find—on the street, in saloons—wherever he could gather the people, and he knew most of the railroad men on the route.

In April, 1874, he received a call from the First Baptist Church of Portland, Ore., to become its pastor, which he accepted. Resigning his pastorate at Laramie, he secured for the church, through Dr. A. Hovey, a pastor, Rev. H. W. Thule, who was on the ground, appointed by the Home Mission Society, preaching his first sermon as pastor in the evening following his own farewell sermon in the morning, the first Sunday in July.

He arrived in Portland and began his work in the prayer meeting July 22, 1874, and preached his first sermon as pastor on Sunday, August 2. At this time the First Baptist Church numbered one hundred and sixteen registered members, with only seventy-five resident members, and was the only Baptist church in the city. The church had conducted a mission in East Portland, but at this time it was inactive. At the close of his first year's work he reports fifty-six baptisms and eighty-five added to the church, and mission revived and another started, with a Chinese mission founded, which became one of the most successful Chinese missions ever established on the Pacific Coast. In April, 1876, his health failed, and he was obliged to seek rest during the summer. Returning October 1, and finding himself unable to continue his pastorate, he resigned and left the Upper Coast. He began work in Portland with one hundred and fourteen members, left there with two hundred and sixteen, of whom he had baptized one hundred.

His first visit to Puget Sound was in August, 1874, where he was sent by the Portland church to attend a council at Olympia, called for the purpose of examining for ordination Hon. R. S. Greene, who was then associate justice for Washington Territory. He made a second visit to the Sound in the summer of 1875 upon invitation of Rev. J. A. Wirth, pastor of the First Church at Seattle, to aid in raising the debt upon their house of worship, and to attend the annual gathering of the Puget Sound Association being held with the First Church of Seattle that year. In April, 1883, he was called to the pastorate of the First Baptist Church of Seattle. Meantime he had spent several months in California, some time in Utah, went back to his old pastorate at Laramie in October, 1877, where he remained until March, 1881, leaving the church in the midst of a revival after baptizing thirty-nine converts. On his way to Walla Walla, where he had been appointed as missionary, he stopped at Boise City, where he arrived late on Sabbath evening. Stopping here by request of officials of the Home Mission Society, he held meetings for three weeks, paid a debt of \$700 on the church property, painted the

house, raised the membership from three to twenty, and opened the way for the settlement of a pastor.

On his way from this point to Walla Walla he stopped at Baker City, where he held meetings for a week, and the church was encouraged to take on a new and aggressive life. He stopped at Pendleton over Sabbath and preached to the church at that point. He arrived at Walla Walla the last of March, on a Monday morning. Characteristically he arranged for a meeting on Tuesday evening, made forty visits that week, invited everybody to the new church service on Sabbath. He found himself on Sabbath morning with eleven in the congregation. He says of that experience that "the people outside of half a dozen Baptists cared not a straw for us, and it took a whole year to win their favor." After much waiting, and amid many discouragements, he began the work of building a house of worship, which he finally succeeded in dedicating in the early spring of 1883.

From this work he was called to the pastorate of the First Church of Seattle, and began work with that church April 13, 1883, with one hundred and sixteen members enrolled, seventy of whom were resident. In 1884 church parlors were added. In March, 1885, the Jackson Street Mission was established, out of which has grown the Market Street Church. In the summer of 1885 he organized the Duwamish Mission, and organized a church there. In 1886 the Houghton, now Kirkland church, was also organized with members mostly from the First Church. The North Seattle Mission was established in 1887, and grew into a church in 1888. He resigned this pastorate in the summer of 1888, having received into the church during his five and one-half years of service, by baptism, ninety-four; by letter, ninety-five; by experience, twenty-three, leaving an enrolled membership of two hundred and thirty.

In the fall of 1888 he entered upon the professorship of Moral and Mental Science in the University of Washington, a position he had practically filled for two years before. During his service of two years he preached at various places on Sabbaths, notably at Kent, where he organized a church and erected a house of worship; at Ballard, where, with Rev. E. G. Wheeler, the Ballard church was organized in 1890; at Kirkland, where a house was erected and dedicated in 1890; at North Seattle, where he supplied the new church for five months pending the erection of its building and the coming of its pastor-elect, Rev. Thomas Baldwin. We find him at Fairhaven as pastor in 1890 and 1891, where he built a parsonage. Again at Snohomish and Everett with the now sainted Wheeler and chapel car, aiding in organizing a church at each point, and becoming pastor at both places in 1892.

Meantime he had been honored by the State University of Washington with the degree of D. D., and his service as teacher was again in demand at the head of the University of Seattle, a

private institution with Baptist expectations. This work he and his devoted competent wife carried for three years with marked success, when the environments that surrounded them are considered. He says: "For three years this was the happiest home my wife ever enjoyed, and well did she fill her place." From this service he entered Vashon College, where he filled a chair.

While enjoying a much-needed rest in his cottage at Chautauqua, he was called to the pastorate of the First Baptist Church of Berkeley, Cal. Here he found a debt on the church property of \$3,400, on which had been duplicated the principal in interest paid and due. The building was unfavorably located. Seizing a liberal offer of the mortgagee and his wife, he had it removed to a more favorable location, paid the debt, made improvements costing over \$5,000, raised the membership from forty-one to seventy-one in two years.

At about the close of this work the great sorrow of his life came upon him in the loss of his devoted wife. She who had shared his joy in success, and cheered and stimulated him to nobler deeds when failures and disappointments overtook him, gave him the cheerful, appreciative word and caress when others criticized, found fault, and broke friendship with him; the consecrated wife who shared his work, indeed made his remarkable career possible. She was not, for God took her, and the strong man, bowed under his grief, was broken. While he sought and obtained comfort from the Divine, yet the tension of his life gave way, and recovery from the blow did not seem to be the will of the dear Saviour, whom he loved and served with such breadth of planning, such devotion of heart, and intensity of purpose and life. His home was broken up, his children scattered. Among the wide circle of his acquaintances few homes were at his service, though his own home had always been shared with the needy and afflicted, as well as most generously open to the ministry of Christ Jesus. And yet God did not leave nor forsake him. In the far-away home of his early manhood a lady friend of his student days whom God had blest with abundance and a Christlike spirit, freely, gladly, gave rest and home for the weary servant of God, until God took him.

Few men have expressed and impressed their personality in Wyoming and on the North Pacific Coast as has Rev. D. J. Pierce, D. D. He was at once the student, teacher, preacher, pastor, missionary, professor, pioneer, and man-of-all-work. He took upon himself the care of all the churches. With him there was always more to follow. He never left a church with less than he found when coming. He never left an Association or Convention without suggesting some great forward movement, often mapping it out and outlining details. He lived largely in the future. If he had a fault, it would be found in this characteristic of the man. He could not abide the time of growth to maturity. He could not settle down to



the working out of a single plan. He could not close up the business of to-day. He must be off. Something new and still greater came from his fruitful brain like a rushing torrent. No church could follow him for a series of years. And yet many of his suggestions were stimulating, and many of his plans practical and successful. Many others were wrought into and are being worked out in other lives. Many of his failures were grafted into and are growing in the parent tree of denominational life to-day. If in life he ever grew out of the sympathy of his co-laborers by his overflow of plans for the future growth and prosperity of the denomination beloved, and the King he served, still his great heart throbbing for the rapid extension of Christ's kingdom and the work he himself wrought to promote it, will be recognized as of more and more value as the years go by.

He is still living in many hearts, and his lifework will have an end only when all of God's purposes of grace for a lost world shall have been wrought out.

#### REV. ROGER S. GREENE

As layman, preacher, biblical exegete and judge, he held a leading position in the shaping of our denominational affairs. His position as federal judge gave the denomination great confidence in his ability to handle their legal propositions, and they were not slow in handing them to him; and with his great Christian heart he treated them with the grace of a judge, but without fee, doing it as unto the Lord.

As a layman and preacher he was always listened to with interest and profit. As a biblical exegete he had few superiors, and perhaps none on the Upper Coast. He was a diligent Bible student. While his interpretations could not always be accepted, nor in the higher life could the people keep pace with him, yet we should be greatly the losers on the Upper Coast should we be bereft of his influence in religion and civic righteousness. He took his Bible with him, and opened his court with bowed head and prayer. He was liberal to a fault, and among our best promoters of mission work in those early days.

#### REV. JOSIAH HARRIS TEALE

Rev. Josiah Harris Teale was born January 16, 1846, on a farm near Coshocton, Ohio.

Fatherless at the age of twelve, and homeless at sixteen, he worked his way through college at Denison University, and was graduated with the degree of A. B. in the class of 1874.

His pastorates upon the Pacific Coast were at Santa Cruz, Cal., 1875-1877; at Victoria, B. C., 1877-1879; Oregon City, Ore., 1879-1884; and Portland (Calvary Church), Ore., 1890-1895.





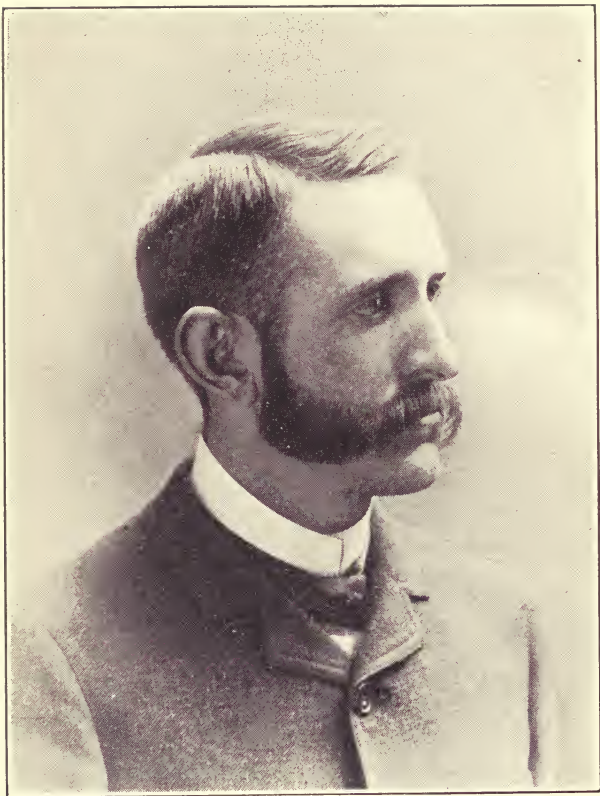
Rev. J. H. Teale



Rev. William Carnes







Rev. Walter Barss



From 1884-1886 he was missionary pastor under the Home Mission Society at Medical Lake and Cheney, and for three years, ending 1889, he was general missionary for east Washington and North Idaho under the Mission Board of that district, with headquarters at Spokane.

For five years, ending 1898, he was connected with the editorial and business management of the *Pacific Baptist*, from which work he went to service in the Anti-saloon League of New York, where he is still in service as treasurer when this history ceases in 1900.

#### REV. WALTAR BARSS

First pastor of the Calvary Baptist Church, Victoria, B. C. Appreciation of the Northwestern Baptist Association passed at its annual session in 1891:

*Resolved*, That in the early death of Rev. Waltar Barss at Geneva, N. Y., formerly first pastor of the Calvary Baptist Church, Victoria, B. C., our Association mourns deeply the premature loss of one so well fitted to lead the people of God to success. A highly esteemed brother and beloved fellow-worker in the Lord, who for three years held the frontier post of our Association and left a precious memory enduring as the rock on which he built the church. (Referring to the solid rock on which the Calvary house of worship is built. AUTHOR.) Canvassing his own Eastern home for aid, and bringing with him a fund of \$700 with which to begin his building, he reared an enduring monument, reminding us of his systematic effort, his untiring energy, and his patient toil. Beginning with a bare lot, he left a fine house of worship, and a strong, self-supporting church.

Brother Barss was a native of Nova Scotia, educated at Rochester, where he graduated from the theological seminary in 1880. He was one among several young men from that school who were persuaded by the author, who was Superintendent of Missions for the North Pacific Coast at that time, to take up work in the far Northwest. To persuade these men that the call was from the Lord was no easy matter. The more inviting and lucrative fields in the East were in competition and could press many advantages in regard to work in the older States and larger churches. But when they recognized the call of the Lord they came with no lingering regret, and with their whole heart entered upon the work, and they were greatly prospered as in this case. Brother Barss was a strong man. He was not a "rusher," but a builder. His teaching and life in Christ Jesus was a mold in which the Calvary Church's life and character were run. And it came out one of the strongest and most influential of the Baptist churches in the Northwest. We regarded it as a great denominational loss when he left the coast. But his work goes on, and ever in the history of that noble church Rev. Waltar Barss, their first pastor, must have a prominent, a conspicuous setting.

## REV. B. S. MACLAFFERTY

Was a leading spirit in foreign missions in all his pastorates. For several years he represented the Missionary Union on the North Pacific Coast. (Now American Baptist Foreign Mission Society.) He was appointed by and reported to Rev. C. F. Tolman, D. D., whose territory as district secretary covered the North Pacific Coast. Doctor Tolman says of him: "He was one of my best secretaries." Brother MacLafferty took up the work on the Upper Coast in 1880, when not a tithe of the churches were making contributions to foreign missions. He was appointed also by the North Pacific Baptist Convention in 1880 to represent foreign missions on its field. His service was gratuitous, Doctor Tolman paying his traveling expenses. He had his first experience in 1880 at the Central Association in Oregon, numbering one thousand and eighty-six members. In four years he developed sixty-five per cent of the churches on the whole field as regular contributors to foreign missions.

See his fourteen Articles of Faith on foreign missions following, which was adopted by the Central Association after long and heated discussion, by a vote of twenty-six to twenty-two. These articles were published by the Union in Boston, and had a wide circulation, especially on the coast, where they were a most valuable foreign mission asset. They are out of print now, but we regard them as worthy of permanent place, as this historical record will show. They were presented as follows:

Inasmuch as we feel the need of some definite expression of our views on this all-important subject, we recommend the adoption of the following Articles of Faith, written by our beloved brother, B. S. MacLafferty, of Oakland, Cal.:

1. We believe that "the world is all Christ's, and that no consideration of the obligation of missions would be broad and worthy that did not bring under its purview the condition and wants of the whole world."

2. We believe that Christ is the world's great need, and that for lack of a knowledge of him millions of immortal beings are passing into eternity unenlightened and unsaved.

3. We believe that it is the paramount duty of every Christian, according to the measure of his opportunity, to give the knowledge of Christ, or make that knowledge possible to every human soul.

4. We believe that the great lack of our churches is a more vivid conception of the world's perishing need of Christ, and their imperative obligation to supply that need.

5. We believe that the Baptists of America have occasion for humiliation in the fact that less than a quarter of their number make any contributions whatever toward the conversion of the heathen world.

6. We believe that the absence of the missionary conviction from our churches is traceable in no inconsiderable degree to the apathy of pastors, and their consequent failure to enlist the sympathies of their people in the noblest work man has ever undertaken, or that God has called him to perform; since no pastor, possessed by the true "missionary conviction," would ever wholly fail to impress the same upon his people.

7. We believe that the time has fully come when the standing of that

church in which no contributions are made to the work of Christ in foreign lands ought to be challenged, and such omission explained.

8. We believe that the "minimum" annual contribution of every Baptist church should be one dollar for each of its members; that to contribute less is "to play at missions," while to give nothing is practically to condemn them.

9. We believe that missions have already accomplished enough to demonstrate that they can do all that remains to be done; that the monuments they have erected, and the trophies they have won, furnish an argument to strengthen our faith, encourage our hope, and stimulate our exertion in the grand work of carrying the gospel to all nations.

10. We believe that with an upward movement in the contributions of our churches, there may be, and will be, such an advance in the operations of our missionary societies as shall speedily plant Christian institutions in all the earth, and make Christian hopes and Christian homes the heritage of all the children of men.

11. We believe that the church of Christ may, and of right should, anticipate the complete evangelization of the world by the close of the present century, and that such a consummation has a legitimate basis in the missionary achievements of the last fifty years, though these, inspiring as they are, represent but a fractional part of the power which the church might have exerted.

12. We believe that it is the imperative duty of each of our churches to adopt some plan for securing contributions to send the gospel to the "regions beyond."

13. We believe that in advocating the cause of foreign missions we are most effectively promoting the work that lies at our own door, in our own land; that the one is a necessary complement to the other, and that the church which adopts the selfish theory of confining her benevolent operations to her own individual wants must suffer diminution of her own gifts and graces, and a gradual drying-up of her energies.

14. We believe that God calls us to-day, more loudly than ever before, to make sacrifices for Christ, and to pray more fervently for the prevalence of his kingdom, that the cross of Christ may be the one shrine at which all hearts shall bow, and the one bond by which all souls shall be united.

#### REV. D. D. PROPER

Rev. D. D. Proper was appointed by the Home Mission Society to serve as general missionary of the Northwest Convention, including western Washington and British Columbia, and Eastern Washington and Northern Idaho Convention. He began his work in March, 1891, following Rev. J. Sunderland, D. D. He served in this capacity for nearly five years, when the growth of the work required a missionary for each Convention field, and his labors were afterward confined to the Northwest Convention, which he served until July, 1897, when he resigned and was transferred east of the Rocky Mountains, occupying the position of general missionary for Colorado. Brother Proper came to the field during the great financial depression incident to the bursting of the "boom" on the North Coast and the wider and more general financial depression over the whole country which so seriously affected the work of the Home Mission Society. It required a man of great faith and courage to undertake so great a work under such conditions. He came



from the pastorate of the First Baptist Church of Atchison, Kan., without experience as a general missionary, but his record shows a diversity of gifts for such work.

Six and a half years of continuous work of such character is in itself a record worthy of a historical setting. But his summary of results in western Washington and British Columbia marks an era in the history of the Northwest Convention. He says:

During this time the number of churches has increased from forty-seven to seventy-six, and the membership from two thousand two hundred and forty-two to five thousand seven hundred and fifty-five. Eleven of these churches have lost their visibility and have been dropped from the list, while six others have been disbanded and reorganized; thirty-eight new churches have been organized during this time, thirty-six meeting-houses have been built or purchased for churches, besides three Sunday-school chapels. Only one pastor is occupying the same place he was holding six and a half years ago, namely, Rev. J. A. H. Johnson, of Tacoma Scandinavian Church. There are only six pastors now in the work who were pastors six years ago. Sixty pastors have dropped out of the work for one cause or another. Some churches have had four or five pastors during the time.

It must be remembered that such statistics as these cover the work of the whole number of churches and workers of all kinds, and cannot all be credited to the general missionary. At the same time this is true—that fully one-half the churches reporting since the Convention was organized were mission churches under his supervision, leaving still a remarkable record for the general missionary.

In British Columbia, which was an important part of the great field under his jurisdiction, he has both a record and cherished memory. At about the time of his resignation he had made an important trip through the "trail country," opening up and giving direction to work already started in that great field, at that time the most important to be opened in the Province. The brethren in the Province speak in high commendation of his work, and especially of this closing effort. Upon his return, and in the last meeting he attended in Victoria, B. C., the brethren presented him with a beautifully engraved gold-headed cane as a token of their high respect and Christian love. A great work was wrought under his administration, and resolutions of high commendations by the Associations and by the First Church of Seattle, where he held his membership, were given him.

REV. GEORGE ROBERT CAIRNS

*International Evangelist*

This dear brother deserves a historical setting among the men who, under God, contribute largely to the development of Baptist growth on the Pacific Coast in the eighties and nineties, and especially on the North Pacific Coast; not in any official relation to the work, but in an equally effective way, often more salutary than even pastors or other officials. He is an evangelist of international





Rev. Geo. Robert Cairns



reputation, a thoroughly conscientious Baptist, biblically forceful in his teaching, devoting himself largely to meetings in his own denomination where he was helpful to pastors, and wise in counsel where the pastoral office was vacant. With a passion for souls, believing that God had called him to lead men to Jesus Christ to be saved, he was eminently fitted to answer a call to a city or church at a crisis period, and aid in leading them to victory over Satan and a successful issue in their work. Being a singer of note too, there were no conditions in which he did not seem fitted to aid God's people.

To have a man of such reputation come upon our field when it was so often struggling for advancement, and churches often for an existence, was in itself a spiritual uplift; and to have him hold meetings in our larger cities and churches, and smaller ones as well, was marked not only by the large ingatherings of the churches, but by a toning up of denominational character and standing so often needed and highly appreciated in those earlier eventful times. There are few of the larger cities and influential churches of our denomination in the States of California, Oregon, Washington, and the Province of British Columbia but have joyful memories of his visits and the outpouring of the Spirit and strengthening of the churches and cause which all our people were endeavoring to promote.

True, there were other evangelists of note, like Rev. A. P. Graves, D. D., Rev. W. R. Brown, and others who performed a like service and won our love and appreciation. But "George Robert," as we used to call him, came oftener and remained longer. He was but a boy preacher at first. Then, when his saintly father, Rev. J. Cairns, moved to our field, his boy preacher came to us oftener, and we loved him for his father's sake as well, and finally ordained him July 26, 1898, having called together a distinguished council for the purpose at Snohomish, where his father was pastor.

To give historical credit and setting to all the agencies and persons God has used to establish his work and spread the "good news" on this Upper Coast, is beyond the limit of any author; but so far as they can be recognized, it is the historian's joy to record them, especially as in this case, when the author's personal knowledge covers the record.

REV. STERLING HILL

(Editorial in the *Baptist Beacon*, May, 1883)

#### AN AFFECTING SCENE

The scene is laid in a sickroom. An aged minister with whitened locks and furrowed brow and emaciated form is lying upon the bed. Disease is preying upon the vitals of that once stalwart form; the voice which for so many years and in so many places had given utterance to the truth as it is in Jesus, is now too feeble for extended conversation. The man of God who, though not eloquent, has been true to his calling, true to the church, true to the ministry,

true to Christ and souls, and to the extent of his ability true to the world, has laid down his armor and is waiting the order of the great Captain for release.

The time is suggestive; the quiet of the holy Sabbath is upon him. The family, save the ever-attentive and devoted wife, are at church, and the mind of the man of God is upon scenes of vigorous manhood and active ministerial life, in which his heart is still vigorous, but to which he can no longer extend a vigorous helping hand. Unbidden tears are upon his cheek; he turns his face to the wall to pray when his eye falls upon the pictures of two of his sons, and his mind brings the third and eldest into the group though thousands of miles away. Then he said:

"My eldest son was recently ordained to the Baptist ministry in one of the Southern States, and is probably preaching the gospel to-day. My second son is a student in an Eastern theological seminary, and is also preaching to-day as supply in the neighborhood of the seminary. My third is supplying the pulpit of his pastor at home, while he is absent preaching to another congregation." As these thoughts pass through the mind of the man of God the tears flow afresh, but they are tears of joy; his prayer is turned to praise and his heart says, "Lord, it is enough! Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

We have been describing an actual occurrence in our own State. This man of God will soon pass away. He has no money to found a school of learning, or even to endow a professorship to perpetuate his name in the world; he cannot leave fifty or one hundred thousand dollars to home and foreign missions, nor any sum to charitable institutions. But he will leave to the world a legacy in these three noble sons of inestimable value. His name may be soon forgotten by men, but it will be endeared to the service and remembered by the heavenly Father when he shall have joined the everlasting choir, and with voice of angelic sweetness and purity shall utter the praises of him who hath given him sons and has honored him by calling them into the ministry. Truly the trials and struggles of ministerial life are not always without reward. The author will never forget this visit, nor cease to thank God for its impressions.

This man was a native of Tennessee. He was converted at the age of nineteen; studied for a time in William Jewell College; began his ministry in Missouri in 1854; preached in California, Oregon, and Idaho; but most of his work was done in Oregon, where he is remembered as a faithful friend and brother beloved. In all the positions he occupied, whether as missionary, pastor, colporter, Bible agent, or Sunday-school worker, he was an honored servant for Jesus. He will not be soon forgotten for his personal work of thirty years on the Pacific Coast. His name will be perpetuated by his scholarly and devoted son, Rev. C. M. Hill, one of the growing men on the Pacific Coast, and by his equally devoted son, Rev. George W. Hill, a successful missionary to Japan.



## APPENDIX



## REV. C. H. MATTOON'S ACCOUNT OF HIS HISTORICAL WORK

I began gathering data for a history of the Baptists on the Northwest Coast mainly for my own satisfaction, with little regard for system, order, or continuity; but, after 1886, I had a more definite purpose—to preserve at least an outline of the trials and difficulties met, the labors performed, and the results wrought out by our early Baptist pioneers.

The field to be covered by this work was old Oregon, embracing Oregon, Washington, Idaho, and also British Columbia; and I wished to consider all the Baptist agencies operating on this field from the first humble beginnings in the log cabin of David T. Lenox on May 25, 1844, to December 31, 1900.

To carry out this program, I listed the following sources from which to obtain data:

1. Church records, which I should examine personally.
2. Full files of all minutes, annuals, reports, and kindred papers from the entire North Pacific Coast.
3. Extracts and clippings with reference to Baptists or Baptist work from all available newspapers, whether in or out of the field.
4. Personal reminiscences of brethren contemporaneous with the events detailed in the history, gathered from every portion of the field, and from every line of Baptist labor. Of course, my own reminiscences would be included.
5. Full, or nearly full, files of reports, monthlies, or other periodicals from all our Eastern national societies, especially those well filled with statistics and correspondence.
6. Files of pioneer reports, and quite a large number of miscellaneous bound volumes and pamphlets, both religious and secular, treating of early times on this Northwest Coast.

To procure all these data required time, labor, and expense. About twenty-five Baptist brethren, accordingly, subscribed \$1,000 or more to cover my expenses for about two years, while I visited the entire field and afterward prepared the data for publication.

When I began my labors, I supposed that I could condense the most important data into a single large volume, and so represented it to the brethren; before I finished, however, I found that I had enough matter to fill several volumes of the ordinary size. The problem which then confronted me was how to arrange my material in the form most desirable to satisfy my readers; and my final conclusion was to give a separate volume to the work in each State, or in each Convention

field, each volume perhaps with its own editor, and all under some general title, so as to make a series of companion volumes, each a part of the complete history of Baptist labors on the North Pacific Coast.

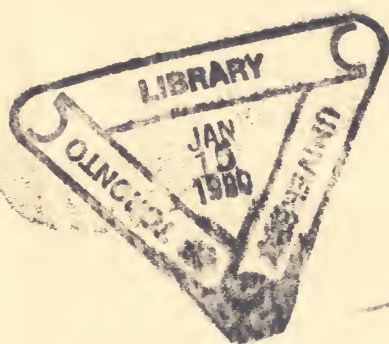
Ill health and advancing age, with its many infirmities, made it impossible to carry out my purpose; and hence, after careful consideration and advising with friends and subscribers, it was thought wiser to divide the material pertaining to different localities among thoroughly competent and well-posted brethren, in whom we had confidence, and to let them, with the aid of the data, write up the history, each of his own field, reserving for myself the field of Oregon as it now is. Accordingly, after some preliminary correspondence to arrange terms and settle details, I turned over the portion of the material covering western Washington, British Columbia, and Alaska, to Rev. J. C. Baker, Rev. S. W. Beaven, and Rev. J. Cairns; the portion covering eastern Washington and northern Idaho to Revs. J. H. Beaven and A. M. Allyn; the portion covering the Idaho State Convention, after some necessary revision, will be sent to Revs. L. W. Gowan and W. H. Bowler.

I have full confidence in the several brethren undertaking this work, that they will deal justly and generously with me, and also that they will bring out volumes of which they themselves, their several Conventions, and the Baptists of the entire North Pacific Coast will have occasion to be proud, and that all who read these volumes will unite in the unanimous commendation, "Well done!"

All of us who are engaged in the work hope and pray that these records of the trials and difficulties encountered, the labors endured, and the victories won in these early struggles of the pioneers, when scattered and few, to plant the banner of the cross on this Northwest Coast, may serve as an encouragement and a stimulus to the brethren of these later days, that they also may put forth all their talents and energies to win glorious trophies of redemption through our Lord and Saviour, Jesus Christ.







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